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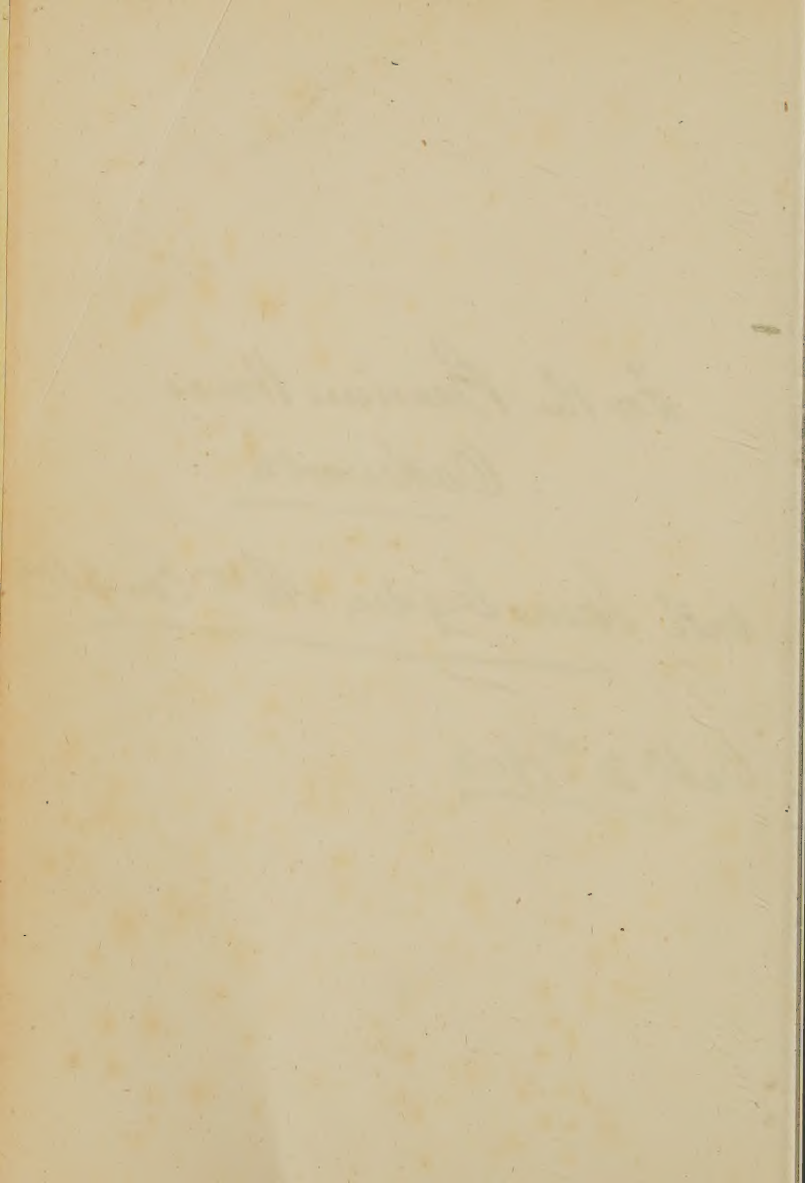
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For the Preachers House
Oakworth

with James Lyden & W. Compton

Oct. 31st 1902





MEMORIALS OF JONAS SUGDEN.

Commerce and Christianity.

MEMORIALS
OF
JONAS SUGDEN
OF OAKWORTH HOUSE.

BY R. SPENCE HARDY
HON. M. R. A. S.

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PREFACE.

“ WHY another Memoir ? We have too many already,” is the somewhat querulous exclamation we hear from one who carelessly turns over the leaves of our little book, as we have seen a musician rapidly strike his fingers across the strings of his instrument.

As well might you ask, good reader (as we hope you are soon to be), why another star, when the sky seems already to be all gems ; or why another leaf, when the tree is even now covered all over with rich and exuberant foliage ; or why another drop of rain, when the breakers of the brimming ocean into which it falls, have just rolled as far as the outermost tide-mark. There will be memoirs as long as there are men.

“ But why this ?”

It is a biography for the times. Its great lesson is wanted ; as an encouragement to those who are seeking to be successful in trade, and yet strictly honest. And its testimony is wanted ; as it will show that there are yet among us those who are nobly free from the imputations that have recently been brought against the integrity and truthfulness of our commercial men.

“ But why you the biographer ? ”

An author seldom appears so foolish as when he makes an apology for writing his book ; this question, therefore, we forbear to answer. Unless a reason be discovered after the book is read, no statement of the author would convince the reader that he has acted right in undertaking the task.

We may, however, state our motive. We wish to see our young men thrifty, industrious, and decided in their Christian profession ; our tradesmen, and our men of influence attentive to all social and religious duties ; and our nation, for its order, prosperity, and godliness, “ an honour before all the earth ; ” and we think that an attentive perusal of the story we have attempted to narrate, will tend to hasten and establish this desirable consummation. So may it be !

10, NICOLSON SQUARE, EDINBURGH,
March 20, 1858.

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JONAS SUGDEN.

CHAPTER I.

BIRTHPLACE.

ON the 13th of February, in the year of grace 1800, Jonas Sugden was born at Dock Royd, a homestead or thorp, connected with the village of Oakworth in the West Riding of Yorkshire. This village is now inhabited principally by "mill hands;" but sixty years ago an entirely different scene must have been presented, as nearly all its cottages appear to be of modern erection. Like the town of Keighley, from which it is a little more than two miles distant, it is in a state of transition, and expands with the increase of our national commerce in the particular branches whence its stir and strength are derived. It is bounded on the south by a streamlet called the Worth, and stands on the side of one of the spurs that jut out from the mountains separating the vales of Aire and Calder. To the stranger who has been accustomed to luxuriate among the gay hedgerows of the south of England, in which the hawthorn, the wild-rose, and the woodbine, lovingly alternate, the surrounding

scenery will appear strange and stern. The stone wall is everywhere presented; a style of fence which, with whatever mechanical cleverness it may be built, and however numerous the advantages it may possess, mars the sightliness of the landscape, and is cold and cheerless in its associations. The note of sweetness has been given to the voice of the bird, that it may fill the air around us with pleasant sounds, as the earth at our feet has been made beautiful by a profusion of flowers. But where trees are wanting, we should listen in vain for the music that gives to many of the fields and woods of Old England so unspeakable a charm, were it not that the lark is contented with the copse and the heather, and even here sings merrily on the summer's morn, cheering the little mill-girl as she wends her way to her lesson or her work. The falling of the woodman's axe among the forests of Norway and Canada is rapidly denuding the hills around Oakworth of their sylvan covering, as their proprietors find it to be more productive to cultivate the ground than plant trees; and, in the economy of modern days, we are willing to sacrifice that which has only the graceful to recommend it, if it interfere with the comfort of our homes, or lessen our annual gains.

The Worth can scarcely aspire to the dignity of a river, even in the days of its stateliest flow; and were it not for its dams, in the heat of a dry summer, its waters would scarcely suffice to reflect the sunbeam, or slake the insect's thirst. It comes from the moors, black and bleak, that separate Yorkshire from Lancashire, in which Boulsworth, a hill of millstone grit, rises to a height of 1697 feet above the level of the sea. Its water-shed is without any historic

interest, until we come to times comparatively recent. No aboriginal name, in any crag or valley, tells of the ancient Briton ; and seldom are his celts of flint dug up among its peat. If ever visited by the Roman from the neighbouring station of Olicana, now gratefully known to the invigorated invalid as the village of Ilkley, it was to hunt the boar or slay the wild bull. But that the smoke has here curled from the rude hut of the Saxon or Dane, we have numerous evidences in the thwaite, the stubbin, the scrogs, and the royd, all of which tell of clearance and culture, gained from the primitive forest by man's industry.

The Worth divides the parish of Keighley from that of Bradford. In its whole course it has but a small space of alluvial land in which to linger, so that it knows no repose, but is hurried onward as if it were a thing of neither beauty nor benefit ; until, as Harrison tells us, " over against the town of Riddlesden, the Laycock and the Worth do meet withal in one channel." These minor streams are there lost in the Aire, a river that rises in brightness amidst the romantic scenery of Craven, but which has to submit to the polluting influence of innumerable mills before its course is completed. The hills start abruptly from either bank of the Worth, their sides cultivated, but having at their crest a broad surface of brown heath, that is continually diminishing in extent, and will soon entirely disappear, as the work of enclosure advances. The village of Oakworth is situated on the extended slope, that stretches out between the heath above and the stream in the valley. The table-land is skirted, as by a rampart, with numerous stone-quarries ; and by the sides of the broken roads lead-

ing to them are detached dwellings, or rows of houses branching from the heart of the village. They overlook the town of Haworth on the opposite side of a lateral ravine, known to the religious world in connexion with the history of William Grimshaw, an earnest labourer in a rude vineyard, and to the literary world as the residence of Charlotte Brontë. Notwithstanding the tone in which we have spoken of the general character of the surrounding scenery, from the absence of some features that in other places give interest to the landscape ; when the lark has been soaring and singing above us with an angel's cheerfulness, and the hills around have seemed like the fragments of some fallen rainbow, in airiness and richness of tint, and the rays of a glowing sun have fallen upon the waving treasures of the nut-brown corn-field, we have rejoiced in its magnificence.

The former inhabitants of these regions probably enjoyed as much freedom from the numerous evils under which our forefathers laboured, as those of any other part of Britain. They were far away from the site of the battle, and from the foray of the warrior seeking blackmail or plunder. The small clearance passed from father to son, and if they had few advantages they had few wants. There was little excitement beyond the merriment of a marriage, the revellings at a funeral, and the annual gathering at the parish feast or fair. In those days there was no happy medium for the people between unbroken dulness and extreme danger ; as, if living in the busy world at all, they must necessarily have shared in the extremity of its turmoil and trouble. Intelligence is now sent with a swiftness like that of the unobstructed breeze ; it then stayed in

one place, like the air in some pent-up valley—in both cases the stagnation being in itself an evil. But as there was little, at that time, to learn from the world's events, or to gain from its communion, the dwellers upon these remote hills did not suffer so great a loss from their isolation. If nearer some religious house, the priest would have taught them little more than they knew ; if nearer some castle, they would have been subject to the oppression of its turbulent baron ; and if resident in a walled town, they would have had, indeed, the privileges of the burgher, but must have been, at times, exposed to the fatal pestilence or the protracted siege.

The character of the people was in unison with these antecedents. Not many persons of marked interest have arisen among them ; no name of eminence appears in the page of their history ; and they have presented few examples of notoriety, either for surpassing excellence or utter depravity. In their worldly circumstances, too, there was a near approach to equality ; here and there might be seen a more comfortable dwelling, a larger herd of cattle, or a more extensive farmstead ; but all were of the same class, and no one could assume lordship, or exercise exclusive right. For generation after generation, men lived and died with as much resemblance to each other as was presented among the trees of the forest around them, or by the unvarying modes of culture they employed in the lands of their prolonged inheritance. In this respect there was a difference between the dwellers on the two sides of the Worth ; as the inhabitants of Haworth, from their ecclesiastical connexion with Bradford, and their nearer vicinity to the forest of Hardwick (throughout which extended, from time im-

memorial, the gibbet law of Halifax), were often brought into the eddy of parochial dispute and judicial investigation, by which they acquired a character of greater roughness and daring.

The first hum of the spinning-wheel, and the first click of the shuttle, when the product of the labour was intended for the general market, was as surely indicative of a great change in these regions, as the first stroke of the axe, at a much earlier period, from the hand of the skin-clad Briton. For some time, the effects of the innovation were scarcely perceptible. There was employment for the hours not required in the field ; and some useful article for the house, or better raiment for the person, could now be purchased, the want of which had not previously been felt. As to the advantages of manufacture and traffic, all were still upon a par ; and the former equality continued, in a degree that will henceforth be comparatively unknown, unless the system of co-operative proprietorship can be brought into practical working. The introduction of a foreign material for the manipulation of the workman, brought with it the immigration of families from other and distant localities ; and when the room was superseded by the mill, and the water-wheel by the steam-engine, the process of mutation went on with increasing rapidity ; so that now the old families, whose forefathers cleared the bush, when the wolf howled amidst its thickets, are entirely disappearing, or are fast losing their distinctness of character and purity of descent.

We have now a race who are brought into immediate contact with the great world of thought and intelligence. The railway train proceeding at one elevation, and refusing

to pass the hill until it be excavated to admit it, or to cross the valley until it be bridged over by a viaduct, is an emblem of the effects it is itself producing upon the social polity of the nations. We have heard the dark native of India speak of England as "home," and soon the world will have no wild in its territories, and man no savage among his tribes. All disputes about the unity of the human race will then cease ; for who will have courage to maintain a contrary position, when the islander of the South Seas shall delight in the graphic scenes of Homer, and the docks of New York have in them the stately vessel built and manned by the inhabitants of Kamtchatka, and better still, when all shall read the same Scriptures, and trust in one Redeemer, and bow before the throne of God ? The way of the Lord is preparing ; the valley is exalted, and the mountain is brought low, and the crooked paths are made straight : but unless the Church is more faithful to its commission, and repeats more incessantly the watchword of its Head, " Repent, for the kingdom of heaven is at hand," the advent of the Prince of Peace will be retarded, the open pathway will be trod by the burning feet of the adversary's legions, and the oneness of men will be a unity of evil, and a league of universal rebellion against the might and mercy of God.

There are customs yet followed by the people around Oakworth, that are attractive from their simplicity, and a few relics of former times yet linger among them ; but they no longer require to be warned, as were the people of a neighbouring valley, not more than a hundred years ago, not to clean their chimneys by tying firebrands to the tail of the meek domestic that loves to purr upon the cheerful

hearth ; nor does the bride, as was once the custom, take with her all her dowry in a strong-box, when she goes to the house of her future lord. There is less rudeness apparent, even when passing an assemblage of lads at their usual meeting-place ; which is one of the most certain tests by which to know the extent of civilisation in an English village. When proceeding to some ministerial appointment upon the Sabbath-day, at a slow pace, upon the sage and sober pony provided for the purpose, we have often been greeted by them with the vociferous repetition of the Fourth Commandment, with a significant emphasis upon the clause, “ nor thy man-servant, nor thy maid-servant, nor thy cattle ;” whereas *their* predecessors, standing under the shelter of the same wall, or in the same open area, would have treated *our* predecessors with much less ceremony ; and a missive in the shape of a sod or stone would have been the token of their contempt for religion, or their hatred of its restraints. We have sometimes heard them express commiseration for the same pony, and declare their conviction, that if animals are admitted into heaven, ours would have a station of no mean eminence in the upper realm, from the constancy of its Sabbath labours in the good cause. We have often been struck by the expressiveness of the language of members of the church when in prayer, or when relating their experience in the things of God. An earnest man commenced his petition, at a time when a depressing influence seemed to be resting upon the congregation, by telling the Lord that the work of prayer was like an attempt to plough upon a frosty morning, and entreating that a thaw might come down, and soften the hearts of the people. At another time, we

have heard the same person say, "There is no spot upon earth so near heaven, or so like heaven, as the place of prayer." They speak of those who maintain a constancy of communion with the Redeemer, as being "*thick* with Jesus," a most powerful expression as thus used. A venerable servant of the Lord was met, not long ago, upon one of the neighbouring moors, his steps trembling, but his heart full of confidence and courage. When a kind question was put to him relative to his position and prospects, "I am now," said he, "in my Father's world; were I to die, the world to which I should go would still be my Father's world; so long as I am in the one world or the other world, it matters not which it is, as both worlds equally belong to my Father." About the same time, another confession was made by one who had lived in the same county. "I am seventy-two," says the narrator, "and I confess myself afraid of the very disagreeable methods by which we leave this world; the long death of palsy, or the degraded spectacle of aged idiotism. As for the pleasures of the world, it is a very ordinary, middling sort of place." Reader, seek to possess all the kindliness, the amiability, and the radiant cheerfulness that usually dwelt with the gifted individual thus pensive when the snows of winter had begun to fall; but at whatever cost, and at once, secure the vital union with Christ that made the humbler of these two men the happier, when awaiting the coming of death.

CHAPTER II.

HOME INFLUENCES.

THE glance we have taken of the place in which Jonas was born, and of the people among whom he was nurtured, prepares us to understand, with greater correctness, the strength of character we shall witness in his immediate ancestors. The time came when the influence that had been exercised by Grimshaw seemed to be lost upon the neighbourhood, as to its higher and more holy consequences; for, although in the period immediately succeeding his death there was a revival of religion, there was afterwards a season of great languor and depression, and yet there were a few families who, amidst all discouragement, retained their integrity, and were faithful to the grace of God.

From an ancestry of this class, it was the privilege of Jonas to be descended. His grandfather, Jonas Sugden, died in the Lord. His grandmother and great-grandmother were women of prayer. Of one of them it is said that she was "singularly pious." They met in class with the incumbent of Haworth. His father, John Sugden, was born at Haworth in 1767, in the house adjoining the Methodist chapel. About the age of twenty-three he removed across the valley, from Haworth to

Oakworth. After attending the ministry of the Word among the Methodists for about three years, under the strong appeals of the Rev. John Grant, he was convicted of sin, and saw the necessity of seeking pardon from God, that he might be saved from eternal perdition. This was in the first year of Mr. Grant's ministry, whose memory was so richly stored with the Word of God, that he was frequently called "The walking Bible." He died at Sheffield in 1811, and his last words were, "This is the happiest day I ever experienced upon earth. I shall soon be where the wicked cease from troubling, and the weary are at rest."

With his usual caution, Mr. Sugden examined minutely the principles of Methodism, before he took the important step of joining himself to its poor and persecuted people ; but, when the resolution was once formed, it remained strong and stable as the granite rock. In 1790, with a companion, who survived him, he proceeded to the place where the class usually met, but when they heard the singing they were afraid to advance. This was a crisis, by which the whole of their future existence would be affected ; but the grace of God prevailed. "What a sad thing will it be," he said, "if we should be lost, and hear them sing in heaven, and not be permitted ourselves to enter !" The latch of the door was uplifted, and they sought admission. It was a new scene ; but from what they then heard and felt, they resolved that they would at once become members of the society, and seek the personal enjoyment of its numerous privileges. At the watch-night, on the last day of the same year, Mr. Sugden was made happy in the love of God, and the manner of its reception was thus described by his companion :—"There was no rapture, but

there was peace ; no mighty agitation of the passions, but there was the calm confidence of principle. The darkness had gradually disappeared before the rising of the Sun of Righteousness, and on that night the light of the Divine countenance shone on his soul with great brightness."

"The Word of the Lord was precious in those days." That he might be established in the way of truth, he was diligent in his attention to all the means of grace. Not unfrequently he walked to Keighley, on the Sabbath, to attend the morning service, at eight o'clock ; then to Bingley, four miles further, in the afternoon ; returning to Keighley for the evening service ; having walked, in all, more than twelve miles. This was the curriculum by which he was unconsciously preparing himself for usefulness in the church. The temporalities of the Society were intrusted to his care, as steward ; and he was called upon to take the oversight of souls, by being appointed as the leader of a class. For the long period of forty-four years, he watched over his little flock with all diligence and affection. Greatly beloved as their under-shepherd, he had the privilege of seeing many of his members maintain a consistent life, and, after rising to high degrees of holiness, "pass through death triumphant home." There are few relationships upon earth so full of interest, as that subsisting between the Wesleyan class-leader and the members of his class ; conversing together weekly, in reciprocal confidence, and upon the most important of all subjects, heart is linked to heart, and soul to soul, with all the advantages sought to be realized by the mutuality of the primitive confession, and without any of the dire evils that arise from the priestly confessional of the Papacy.

When about fifty years of age, he had an attack of severe illness, which left behind it an extreme languor, and he still suffered from nervous headaches long after its intensity had been overcome. Under the pressure arising from this source, the richer streams that come from the throne seemed to be turned away from his presence, and in the bitterness of his anguish, he was led to regard himself as the most unworthy and unprofitable of the servants of God. Yet, though at times it was but a glimmer he could discover, he never turned his faith's vision from the great source of light; and his trust was still in the infinity of the Divine mercy. "I feel a settled resolution," he said, "to live to God; a constant fixedness to be on the Lord's side. After all my wanderings, I feel that my soul centres in God, and, unworthy as I am, I have a hope of one day landing safe." The gloom of a day that told of summer in its length, but of winter in its dreariness, was succeeded by a glorious sunset, when the flowers were again lovely and fragrant, and the music of the birds was once more heard in gladness. No sooner did it become evident to his friends that the shadows preceding death had begun to present themselves, than "prayer was made without ceasing of the church unto God for him." They knew that he had no tormenting fear, but they wanted him to be "more than conqueror." The offering of prayer prevailed on his behalf; "and, behold, the angel of the Lord came upon him, and a light shined in the prison." Seven days before his departure, one of his daughters found him, early in the morning, full of peace and joy; and on seeing his son Jonas enter the room, the weight of his feelings was too great to allow of utterance, as he strove to tell of the glorious manifestation of

Divine love with which he had been favoured. "Oh," said he, "I have had such a blessed view of the atonement, and such power to rest my all upon it, with such a feeling sense that Christ loved *me*, and gave himself for *me*, as has made me unspeakably happy!" In a moment, the cloud was dissipated that had darkly brooded over his spirit during so many years, and "at evening-time" there was "light."

His five sons and two daughters were all present. The light that shone was the more grateful, from the doubt that had checkered the brightness of his former experience. It was a time of rich enjoyment. As he was in the possession of every earthly comfort, was tended with all the care that affection could manifest in wife or child, and was calmly reposing in a conscious sense of the love of God, they, whose privilege it was to watch the spirit's exit, beheld a scene of solemn grandeur and holy triumph. Wise words were spoken to his relatives and friends. "Cleave to each other," he said to his family; "avoid all parade and show; and, whatever else you mind, mind the main thing, the salvation of your souls." Warning his two orphan grandchildren, who were presented to him, of the follies of the world, and of the dangers arising from the scoffs of their companions, he said, "Make religion the principal business of your life. Remember your father and mother, who are gone to heaven before you; and see to what a happy end religion is bringing your dying grandfather." And to his friends in the church he spoke in a similar strain, "Stick to the point; offences will sometimes arise; and there may be occasional differences, but stick to the point." When apparently insensible to everything else, if prayer was made to God his attention was immediately arrested, and even

after the power of articulation had gone, the movement of his lips discovered that his heart still said "Amen" to the devotional exercises of his friends. Whilst the pains of death were upon him, and nature was struggling with the last enemy, once or twice he was heard feebly to say, "Heaven! Glory! Come!" And not long after he again said, "Heaven, heaven, heaven!" One of his sons standing by, said, "You have heaven full in view, father?" and with strong feeling, though with great difficulty, he replied in the affirmative; the smile on his face declaring yet more than the emphasis of his declaration. Before his departure he was heard to say distinctly, "All is well; it is all through Jesus; all through Jesus!" This was on the 22d of January 1839.

The joyous words that fell from the lips of this dying saint could not be the result of a delusion. There is nothing about the scene thus presented that is earthly in its character, or human in its exultation. Apart from the hope of the gospel, there never was any similar occurrence, since man fell from his high estate, and became subject to death. But if it tells us that our Bibles are true, does it not also whisper to us, that if we refuse to listen to "him that speaketh from heaven," in his holy Word, there can be no escape from "the wrath to come."

No one whose eye falls upon the portrait of an aged female, suspended in one of the rooms at Oakworth House, and is told that it represents Jonas's mother, can doubt for a moment whence he derived a considerable portion of his mental power. She is the very personification of shrewdness and matronly excellence. Her father, Mr. William Newsholme, when attending the market at Halifax, heard at

the public table of what Robert Raikes was doing at Gloucester in the establishment of Sunday-schools. The next Sabbath he began to imitate this example, and having informed his neighbours of his intention, commenced a school in an empty cottage of his own, at New House. At the first, there were about ten scholars, both boys and girls. We have a record of the manner of Mrs. Sugden's life, from the pen of her eldest son, Jonas, and as it at once affords us a specimen of his manner of thought, and of his style of composition, when writing under circumstances somewhat different from those in which his private journal was prepared, we shall give it for the most part in his own words. From this record we learn that her parents, although not clearly understanding the principles of spiritual religion, were careful and strict in the moral training of their children, and particularly inculcated the observance of the Lord's Day. They were sincere and conscientious in their efforts, and their instructions were correct as far as they went ; and it is believed that the groundwork of future good was thus laid in the minds of their rising family. In her seventeenth year, under the Wesleyan ministry, she was convinced of the necessity of a change of heart. About the same time she joined the Wesleyan Society, and the fellowship thus commenced continued unbroken for a period of fifty-six years, being terminated only by her death. For the salvation of the gospel she sought earnestly and long ; but she did not seek in vain. Three years after joining the Society, she found peace with God, whilst listening to a sermon from the Rev. Robert Hopkins in the chapel at Keighley. She was then enabled to believe with the heart unto righteousness ; so that being justified

by faith, she had peace with God through our Lord Jesus Christ ; and a sense of the pardoning love of God was shed abroad in her heart by the Holy Ghost, which was given to her as the spirit of adoption. She was delivered from the oppressive feeling of condemnation ; and loving God, because he had first loved her, she became a new creature in Christ Jesus. At first, and for some time, her religious experience was of a high order. She cultivated a close walk with God, and sought to enjoy the richer blessings of evangelical promise. She appeared as though living rather in heaven and eternity, than upon earth and in time. But, subsequently, her family engagements becoming numerous, the cares of this life were allowed to check the earnestness of her spiritual exercises ; her faith was weakened ; and she felt that she could not, as heretofore she had done, "rejoice evermore, pray without ceasing, and in everything give thanks." There was, indeed, no outward alteration. Her Christian profession, from the period of her conversion, was maintained with consistency and decision. Her attachment to the cause of God was unwavering ; and her attendance on the means of grace, public and private, was regular and diligent. The ministers of the Society to which she belonged, had a hearty welcome to the hospitalities of her house, on their visits to Oakworth ; and it was a pleasure to herself and her husband to contribute to the comfort of those, to whom they regarded themselves as indebted, under God, for the knowledge of the way of salvation. The Wesleyan minister is not the pastor of one congregation only, but of many ; and, not unusually, a considerable part of his time is spent from home. When out in his circuit, he is gratuitously entertained at the

house of one or other of the more respectable members ; and from this admission of the pastor into the family circle, there arises a freedom of intercourse, an interchange of kindnesses, and an efficiency of domestic instruction, that, in thousands of instances, have been blessed to the child, the servant, or the friend who has been invited to participate in the privilege of converse with the messenger of God.

Mrs. Sugden devoted herself to the religious training of her children ; and, at a later period of her life, she greatly rejoiced before God, in seeing seven of them united to her own church. But still she was conscious of inward dejection, and acknowledged it with humility and contrition. She had not, she confessed, maintained that watchfulness by which she might have guarded against the temptations incidental to her domestic circumstances, and served her God

“ with careful Martha’s hands,
And loving Mary’s heart.”

Occasionally she seemed to rise towards her former state ; but she mourned that “ the hope of Israel, the Saviour thereof in the time of trouble,” was but “ as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night.” In the latter years of her life, her convictions of comparative backsliding in heart became increasingly painful, until she was happily enabled to come to the blood of sprinkling, and find perfect health and cure. It became evident to all those who were associated with her, that she was not only walking humbly, but in close fellowship with God ; and that she was seeking to realize the approaching termination of her appointed course, and to prepare for it by obtaining a growing “ meetness for being a partaker of the inheritance of the saints in light.”

During the closing years of her life, her constitution seemed to be gradually "breaking up;" her death, however, was somewhat sudden; but the solemn call did not find her unprepared. Only a few days before her departure, she was favoured, while pleading with God in prayer, with a bright manifestation of the Divine favour, the effect of which was abiding, and which was as the outbeaming of the glory, on the verge of which she was unconsciously standing. For some time, she appeared to dwell on the very threshold of heaven, breathing out her soul in prayer and praise. But the day before that on which she died, she had a severe attack of bodily suffering, which produced great physical weakness. Her ghostly enemy seized on this as a favourable opportunity for assailing her with sore temptation, upbraiding her with past unfaithfulness, and seeking to drive her to the despair of unbelief; but to all these fiery darts the shield of faith was resolutely opposed. On the infinite mercy of God, manifested in the great atonement, she firmly relied, pleading His faithfulness and love in most earnest prayer. It was an agonizing, though brief conflict. God gave her the victory, through Jesus Christ our Lord. Her language was—"The Lord help me! Yea, thou dost help! I rest on the blood of Christ. Through the blood of Christ I am justified. O how precious is Christ to my soul! He is the Rock of my salvation." The same evening she was visited by one of the ministers of the circuit. He saw that her end was approaching, and spoke to her on the state of her soul, so soon to appear before God. She said that she had no fear. "Christ is my salvation, my refuge, my all." In this peaceful confidence she continued to the end. In the course of the next day, as the 23d Psalm was read to

her, she said emphatically, "That is my experience." In reply to a question from one of her sons, she remarked, "I am very comfortable. I am on the Rock, and have firm footing." In the course of the afternoon, as her family, kneeling around her bed, commended her departing spirit to her almighty Redeemer, she calmly fell asleep, on the 4th of June 1846, aged seventy-three.*

Jonas was the eldest son of these servants of the Lord, in whose trials and triumphs we have participated, as we have read the roll of their experience. John, Robert, and James continue together as partners in the Vale Mill. William is a faithful and honoured Wesleyan minister. Elizabeth was married to Abraham Craven, Esq., and died in the faith, at York, in 1828, in the twenty-seventh year of her age. Sarah is married to Isaac Holden, Esq., an extensive manufacturer at St. Denis, near the capital of France. And Martha is married to Mr. John Cockshott, a respectable draper at Keighley.

The story of this venerable couple is a fine illustration of domestic godliness and its happy effects. The religion of the Cross is to be an outward and visible development ; something that we can watch from its first germination, through all the sunshine and storm around it, until its clusters of rich fruit tell of the might of its maturity. It is to be a light, firmly and fearlessly set in the candlestick, and not timidly put under a bushel. It is to be a city, with the gleesome laugh of the infant in it, and the music of the marriage procession, and not a monastery ; and it is not to be hid in the desert, or the hermit's lonely glen, but to be set on a hill, that the way-worn traveller may be

* Wesleyan Methodist Magazine, 1841, 1849.

guided to it from afar—in the day-time, by the welcome sight of its monuments and towers, and in the darkness, by the lights gleaming in its homes and halls. And not more readily does the flame repeat itself and spread ; not more certainly does the peaceful city increase its population, or send out its swarms to fill other regions, than does true religion repeat itself, in circle after circle of the same family or neighbourhood, or send out its influence that it may be a blessing to other lands. We close the chapter, under this pleasant impression. The influence of the home into which we have entered, that we may learn something of the place in which Jonas played as a child, and of the circumstances under which he received his earliest impressions, could not but be powerfully impulsive towards all that is lovely and good ; and that the holy example was not presented in vain, we learn from the fact, that at the death of the father, nearly all the children had taken upon themselves the profession of the religion of Christ. Pollok, when speaking of the religious character of his great poem, *The Course of Time*, said, “It has my mother’s divinity ; the divinity she taught me when I was a boy ;” and Jonas might have said of the whole of his after existence, that it was radiant with the divinity of his early home.

CHAPTER III.

BOOKS AND BRAES.

WE cast the seed into the ground. The soil may be good ; but if the elements are unfriendly, we shall watch in vain for the uprising of the stately tree, or the bursting forth of the lovely flower. Or, the elements may be propitious—sunshine, and shower, and breeze, all congenial : but if the earth around its rootlets afford no nourishment, the plant will be sear and sickly. Thus our children start forth into an existence that no power can throw back into nothingness ; but there are influences around them that may mar that existence for ever. We have need to watch them with all the interest and anxiety of the florist. He cannot control the elements, but he can place his favourite plant in such a position that it shall not be exposed to the biting of the blast ; he can take it in at the approach of the storm ; he can cover it up that the frost shall not approach it ; and he can put it out in the open air, when there is the falling of the gentle rain, or the sun-ray comes with its kindly kiss. In the nurture of our offspring we cannot imitate him in all these respects ; but we can adopt many of his precautionary measures, and some of his practical arrangements are also within our power.

The parents of Jonas Sugden were well alive to the great responsibilities of their position, and acted with an accordant judgment. Where restraint could be exercised, it was not wanting ; where evil could be shunned, they strove to avoid it ; and when the shelter of home had to be exchanged for exposure to the ways of a perilous world, every warning was given that the utmost affection could dictate. The effects of their care were soon manifest. It was not known that he ever cried for anything that was denied him, after he was twelve months old ; and his obedience to his parents was so perfect, that they were often heard to say, he never gave them the slightest uneasiness or trouble.

It was only the echo of the distant drum-beat attendant on the march of intellect that had reached this locality at the beginning of the present century. The dame's school was still the place of initiatory learning ; and in many instances the same form, well carven with quaint device and rude initial, saw the beginning and the end of the child's instruction. The first school that Jonas attended was kept by Mrs. Coward, in a house not far from the site of the present church. The deepest impression left upon the minds of her surviving pupils is, that she knew full well the power of the rod, in the authority she derived therefrom when she set herself to preserve order or strike terror into the minds of her youthful charge.

" They grieved sore, in piteous durance pent,
Awed by the power of this relentless dame ;
And ofttimes, on vagaries idly bent,
For unkempt hair, or task unconn'd, are sorely shent."

And yet let us not dismiss this useful class of personages under the influence of unpleasant association. Among the

visions of the past never to return, not the least lovely is that of the village schoolmistress ; her crimped cap, white as the snowflake, her russet skirt, fragrant as the sweet-briar whence it had recently been taken, and the smile upon her comely face so constant, that even the stupidity of the dullest urchin in the village could not turn it into a frown. It was her misfortune and not her crime, that her advantages were so stint. She often produced effects, by the kindness of her manner, and the well-timed advices she gave, for which the future professor and the legislator had to bless her memory.

For a short period Jonas attended a school at Sykes Head, a little nearer Keighley than the site of the present school, which at that time was taught by Jonathan Sugden, who had a weak voice, which he seldom used ; so that the school became famous as the noisiest in the land. He published several works on astronomy, and was great in the erection of sundials. The next school that he attended was at Hare Hill, higher up the valley of the Worth, and about two miles from Dock Royd. We visited this place on a memorable morning in the month of July, accompanied by the two brothers, William and James ; and though we have travelled far, and seen many pleasant sights, we have seldom been more interested than in this morning's drive. Our enjoyment did not arise so much from the majestic sweep of the mountains, the broad expanse of the moors, or the wildness of the dells along which the bright waters were rushing, though these were all there ; as from the clearness of the atmosphere, the purity of the air, and the gladness that appeared to rest upon every object we saw. The old cottages, the stunted trees, and the weather-beaten rocks,

might all have agreed to become merry for the nonce. It was a pleasure to breathe, as if the air that we inhaled had in it some essential principle of ethereality and life. The fields on the higher ground have only recently been enclosed ; and there are yet many miles of open common awaiting only the outlay of capital to render their cultivation remunerative. At certain seasons the bees are brought here from less favoured places, that they may revel among the wild-flowers and collect richer stores of honey. Many of the cottages are empty, as their former occupants were hand-loom weavers,—a class of workpeople who have had, since the introduction of machinery, to remove to the neighbourhood of the mill, after enduring many privations. We were told of certain dwellings we passed, that the persons living in them now or formerly, were James O'Sonnys and Bob O'Jonases ; and that in many instances it would be difficult to find the inhabitants by any other mode of name. On his way to school, Jonas would have to pass a hamlet called Pickles Hill. We were once invited to preach there, at the time of a revival. There was the severest cold to which we ever remember to have been exposed ; indeed the night has been commemorated in the annals of meteorological science for its intensity ; and the population is scarce and scattered ; yet a considerable congregation was collected. The radiant countenances of these dwellers among the hills, and the loudness and liveliness with which they poured forth the praises of God, were in fine contrast to the calm, cold stillness that slept, with intervals of more shivery chilliness when the storm-spirit seemed to draw a deeper breath, upon the snow-covered expanse outside the drifted walls. We wished that the person had been there who, a little time previously,

had replied, when asked to define a Methodist, by saying, "He is a being that never smiles."

When Jonas attended at the Hare Hill, the school was on the open moor ; it is now surrounded by meadows. The room was cold and cheerless, as the rain sometimes came in through the roof in such streams as to run out at the door. It was superseded, in 1841, by a more comfortable erection. Over the doorway is the old inscription-stone, upon which is cut the following mysterious announcement, which we copy *literatim* :—"To the Memory of the Benefactors of Sarah Heaton of Deanfield, giveth the benefit of 200^{lb.} to this free school per annum for ever.

N. PIGHILLS,	} 1743.	Trustees.
R. SUGDEN,		
W. MIDGLEY,		

It was well that trusteeship and tutorship were not united in the same person, or the pupils would have had little reason to respect their Alma Mater. The money (for they were pounds sterling, and not pounds avoirdupois, that were intended) has been invested in a farm, which now yields about £30 per annum. The "writers and counters" pay 3d. per week, and the rest of the scholars are free. When Jonas first entered the school, it was taught by Nathan Midgley, an easy, good-natured man, but when his passion was roused, violent in the extreme. When the scholars came to decimals they had to leave him, as he could carry them no further in the mysteries of arithmetical science. Then came Henry Butterfield, when Jonas was about twelve years of age. He had been a clerk in a mercantile house, and had saved some money ; but having ventured the sum

of £800 in a vessel belonging to his employer, which was wrecked, he was thereby ruined. At this time there were about thirty children who paid the weekly fee. A house was built for him adjoining the school, in which he had boarders. But the smallness of its dimensions, and its entire want of even decent accommodation, with the coarseness of the food provided, "no meat but bacon collops, and puddings as hard as lead," give an unpleasant impression of the scholastic usages of former days. Yet he was regarded with much respect by all the country-side, as a man of great learning; and as one boy is remembered as having thrown his French Grammar into the "goit," that he might have a respite from his lessons, we learn therefrom that, at least, one other language was taught in addition to his native tongue. On entering the house he had occupied, as we saw a woman who was ill, we spoke to her on the subject of religion. Meanwhile a shrewd-looking man had come in from the hay-field, and was lighting his pipe at the fire. We requested him to put it down for a moment, as we were about to pray. But to our surprise he refused, and said we might pray with his wife, if she was willing; but that upon this subject he and we could not agree. We asked him his belief; when he spoke of the total depravity of human nature, and of the finished work of Christ. We were told afterwards, by his wife, that he was the pastor of a small church, that assembled in the house in which we then were, for worship. We have placed upon record this type of a former age, that we may gratefully contrast with it the general spread of sentiments more in unison with the brotherhood inculcated by the gospel of Christ.

In his schoolboy days, Jonas is represented as being "a

fine-spirited lad ; something out of the common line." He carried with him his dinner, in a basket and pewter bottle. The daily walk, with the play of his school-fellows, who would increase, in number and noise, as they approached the school, with the fresh air of the mountains, and an occasional drink from the cool streams that rippled down their sides, would tend to brace his frame, and strengthen his spirit for the sterner work in which he was soon called upon to engage. By his school-fellows he was sometimes reminded, that at an earlier period he had been accustomed to declare, that when he grew up to manhood, he would be " a parson ;" and that, when asked the reason for this choice, he had said, it was because " they had all the good things." Though not the best of motives for the undertaking of so sacred a calling, it was nevertheless a striking testimony to the ministerial hospitality of his father's house. He was less boisterous in his mirth than many of his companions ; and he would never join them in any mean or questionable prank. Of some of them the end was painfully sad. We were told a tale of one that, in the melancholy of its detail, and the romance of its character, would vie, in interest, with that which the novelist has framed of another youth in the neighbourhood ; but why torture the living by the deeds of the dead ?

It is not possible to trace the drops of the water in the rapid Worth to the particular spot on the green hill where they first fell ; but when the storm gathers around, the lightning flashing, the thunder rolling, and dark clouds discharge their contents in the teeming shower, we may be certain that there is some connexion between this war of the elements and the angry surges that lave and lash

the tremulous bank upon which so many mills have been erected. It is thus with the formation of character ; and although, in the instance now placed before us, we cannot enumerate all the influences that attended the transition of the playful child into the thoughtful man, we shall not err far in concluding, that there was a close relationship between the success of the son and the wise discipline of the parent, whether exercised at home, or in relation to the perils attendant on the companionships of the school at the distant hill.

CHAPTER IV.

THE STRICKEN ROCK.

“WE cannot give our children grace.” This is, sometimes, the expostulation of the disappointed parent ; but it is not true in the sense in which, when thus uttered, it is intended that it should be received. We can pray to God that grace may be given ; and it will be given ; and, although it is not irresistible, and may not be accepted, every page in the history of the Church warrants us in the inference, that the grace which comes in answer to the earnest, persevering prayer of a wise and consistent parent, is not often, finally, without effect. The virtues we are said to possess, by nature, are in reality evidences of grace ; and we give them the right name, when we call them “graces.” So that, when we thank God for the gift of our children, we are not to offer our tribute of praise for the fact alone, but also for the innumerable benevolences manifested in its exhibition. But this is only the beginning of an endless series of parental encouragements. We are permitted to pray for them in the name of One who was himself a child. We have the privilege, so dear to the thoughtful parent’s heart, of presenting them to the Lord in the sacrament of baptism. We can bring close to them

God's hand, to protect them in the dark, and guide them in their perplexity. And, when we see in them the lovely temper, the obedient spirit, and the affectionate disposition, we are called upon to be grateful, as we watch their development ; and the word may tremble on our lips,—

“ Lo ! God is here, let us adore ! ”

It was ever the joy of Mr. Sugden that he had had the inestimable blessing of a religious education, and that he had been taken to the house of the Lord in his infancy. The admonitions of his parents were accompanied by the strivings of the Holy Spirit, even before he had learnt the exceeding sinfulness of sin, or had become alarmed for its consequences. He saw, within his own domestic circle, in unceasing constancy, the loveliness resulting from a religious course ; and, on thinking of the place to which it leads, he was happy. But, when exposed to the influence of the play-fellows, with whom he sought the flower in the field or contended in the game, by partaking too eagerly in their mirth he became careless, and the still small voice was less frequently heard. The restraint under which he was kept was felt to be irksome, as his parents prohibited his attendance at feasts, fairs, and the worldly amusements that are so often a fatal snare to the careless and vain. Scarcely ever did he transgress their command, though his heart rose in opposition to what he then regarded as an unnecessary severity. He felt it the more, on some occasions, when he sought for companions with whom to spend the leisure hour, and learnt, that as they had all gone to the place of festivity, he must remain in loneliness, and forego the game and the glee. In after years he looked

upon this restraint as one of the great mercies of his existence, thinking, that if in youth he had been allowed to do as others did, like them, he might have wandered further and further from God, and become a thoughtless and unholy man. "Blessed be God," said he, "I can now look back at the things I then called severe, as being instrumental, in his hand, of my conversion ; for, though I was not converted immediately through the instructions or warnings of my parents, by being habituated to the house of God, it became as my meat and my drink to attend all the means of grace, and by these the Lord convinced me of sin."

It was not until he had attained his seventeenth year, that this Divine light so shone upon his soul, as to reveal to him the necessity of a change of heart, and of "a saving interest in the blood of Jesus." When singing in the New School the 80th Hymn in the Wesleyan Collection, after a heart-searching sermon, his mind was most powerfully impressed. It commences thus :—

"Terrible thought ! shall I alone,
Who may be saved—shall I
Of all, alas ! whom I have known,
Through sin, for ever die ?"

The succeeding verses proceed, in an imagery the most terrific and sublime, to sist the soul of the sinner before the throne of the final judgment ; but vouchsafing a reprieve, if sin be forsaken, and the offer of mercy accepted. The preacher, on this occasion, is said, in his private journal, to have been "Mr. W. J. of Colne ;" but though the initials only are given, and not the name, we learn, from other sources, that it was William Jackson, an eminent local

preacher, and father of the much-respected Wesleyan minister, the Rev. Elijah Jackson. He now saw that he was a lost, ruined sinner ; and, at the sight of the evil dwelling within his heart, he was led to mourn for the greatness of his iniquity. "What must I do?" was the constant cry of his awakened soul. The potion that he was called upon to drink was exceedingly bitter ; but it was not long before it was removed, and he received in its stead the cup of salvation. One evening, athirst for richer draughts of the vivifying stream, he retired to his own room, determined to contend in mighty wrestling with God, until the Rock had been smitten, and he had seen the rushing forth of the waters, and been permitted so to drink as, by Divine grace, never to thirst again. "Whilst I was thus engaged," he writes, "I felt the Holy Spirit empowering me to believe on the Lord Jesus Christ ; and whilst in the exercise of faith, the Lord was manifested to me in such a manner as to remove all darkness, guilt, and condemnation, and fill me with joy and peace. Here a glorious change took place. My understanding became so enlightened as clearly to behold Christ, who died for *me*. My will was sweetly lost in his will. My affections were spiritualized and placed upon their proper object. Indeed, all the powers of my mind seemed to become harmonized, and to be concentrated in God. All within me, and all without me, seemed to conduce to make me happy, and to conspire to raise a grateful tribute of praise to Him who had done so much for me. But language fails to express the happiness of my mind, at the time of my espousals to Christ. IT WAS ALL GLORY." This mighty change took place about a month after he had first felt "the terrors of the Lord."

By many persons who read this account, the act thus recorded will be regarded as an instance of enthusiasm ; and it will be called a delusion, or, perhaps, a worse name will be given it. But, even if we look at it as a psychological phenomenon merely, it will still be a great wonder, an inexplicable mystery. We have before us a young man, of stern purpose, but not of strong passion, who, up to a given moment, struggles with evil in all earnestness, but without any apparent success ; borne down in the battle by some mightier power, and, when prostrate, seeming as if maimed by the sword, pierced by the spear, and bruised by the iron mace. With an arm more puny than that of an infant, he has to grapple with a force more mighty than that of the strong man of Gath. Well may he exclaim, "Who shall deliver me from this body of death?" But watch his ways ; narrowly, and with patience. Without any outward auxiliary whatever, he retires to the secrecy of his own chamber ; he confesses his sin, with bitterness and weeping ; he prays, with the oozing sweat upon his brow, that he may be pardoned, for Christ's sake ; he tries to exercise a personal faith in the promises that he has read in the sacred Scriptures, such as those that declare, "He that believeth on the Son hath everlasting life ;" and "Believe on the Lord Jesus Christ, and thou shalt be saved," John iii. 36 ; Acts xvi. 31. He dares to believe ; he places his whole soul in the hands of his Redeemer, and accepts the mercy presented to him through the propitiatory sacrifice. Listen ! with a voice rendered almost inarticulate from the tumultuousness of the emotions that accompany it, he says, "Lord, I believe ; help thou my unbelief !" And see ! his faith has been accepted ; at

once his burden is removed ; “there is, therefore, now no condemnation ;”

“New songs do now his lips employ,
And dances his glad heart for joy.”

He rises from his knees. There is the old enemy ; but he has been shorn of the lock of his strength, and the uplifting of his hand is without power. The happy Jonas, now become a child of God, feels that, though “one,” he can “chase a thousand ;” he is strong to resist opposing hosts, though numerous as the foam-drops upon the shore, and mighty as the sea ; and now, with more truthfulness than they, he can adopt as his own, the motto inscribed upon the banner of the crusaders,—“Victor, through the Cross.” The power that in this manner is gained may be assailed, and sometimes the citadel of strength may tremble, and seem ready to fall ; but in the instance now before us it was retained, amidst all opposition, until the warrior, whose contests we have still to watch, was called upon, about forty years afterwards, to retire from the battle-field, and sit down on a throne in heaven. With the Bible open, and its truths regarded, the matter is so plain, that he who runs may read ; we have cause and effect, antecedent and sequence, promise and fulfilment. But close the sacred page, and we have still the effect, but no cause ; the sequence, but no antecedent ; the reliance, but no promise. And then the solemn inference, meeting us continually, again comes—if this be true, is not the position most perilous of every one who is prayerless and impenitent, whether the blood within him rush in youth, mantle in manhood, or stagnate in age ? Then, “awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”

CHAPTER V.

METHODISM.

ON a bleak morning, in the month of February 1746, there was seen on horseback, breasting the storm, on the road between Bradford and Keighley, a man of small stature ; but whose whole bearing indicated that earnestness and benevolence were the most prominent features of his character. It was evident that he was a minister ; and it was equally apparent that he had come from afar, and that he had little in common with the clergy who resided in the regions through which he passed. He arrived at Keighley in time to preach at nine o'clock ; after which he admitted ten persons into the religious Society which he had begun to form. On the Thursday previous, when crossing Aldridge Heath, the rain had changed into snow, which the northerly wind blew full in his face, crusting him and his companions over, from head to foot, in less than an hour's time. He inquired of one who lived at the entrance of the moors, which was their best road to Stafford. " Sir," said his informant, "'tis a thousand pounds to a penny that you do not come there to-day. Why, 'tis four miles long to the far side of this common ; and in a clear day I am not sure to go right across it ; and now all the roads are

covered with snow ; and it snows so that you cannot see before you." " However," says the traveller, in his Journal, " we went on." He was then forty-two years of age, and he lived to be eighty-eight ; but there was not a single day throughout the whole of this period in which he might not have made a similar record. Whatever difficulties beset his pathway, whatever opposition he was called upon to encounter, conscious of his own integrity, and of God's favour, he " WENT ON." It was John Wesley. On the Saturday of the same week he had preached at Leeds, where a great mob followed him as he retired, and threw whatever came to hand, by which he was struck several times, and once or twice in the face, but he was not hurt ; and on complaining to the Recorder, he was informed that in future no similar occurrence would be allowed to take place. It was his intention, after leaving Keighley, to proceed along the vales towards the north, but the snow was too deep to allow of this course being taken, and he proceeded by another route to Newcastle, where he arrived on the following day.

At this particular period in the history of our country, there were events occurring, that would have deterred a man of less faith or less perseverance, from thus itinerating in the northern counties. The Pretender had been successfully encountered in his raid upon England, by the troops of the Protestant King ; but was now with his army at Inverness. When in Cornwall, Wesley had been accused of being a friend to the Pretender, and of intending, with his numerous societies, to join the rebel standard. Of this he took no notice ; but when in Newcastle, where the streets were put in a posture of defence, and the tradesmen were

under arms, he thought it right to address a letter to the mayor, declaring that he cried to God day by day, in public and in private, to put the enemies of King George to confusion, and that he exhorted all who heard him to do the same. There was so much of cheerfulness in his manner, so apparent an honesty in all his great purposes, and so much of the fervour of loyalty thrown into his addresses and prayers, as to assure the Government of his firm attachment to the reigning dynasty ; or the unwonted character of his proceedings, the privacy of some of his religious services, and his incessant locomotiveness, might have brought suspicion on him as a spy.

On his second visit to Keighley, in May 1747, the Society had increased to above a hundred persons, about a third of whom rejoiced in God. In 1753, he found that the loving spirit and exemplary behaviour of a young man had been the means of convincing nearly the whole town, except those of his own household. There was a loving, earnest, and well-established people, in 1759, at this place. Here many of the preachers, as well as of the lay brethren, met him ; and God was with them in their assemblies. In 1774, he records that he preached to " our old, upright, loving people at Keighley." His last visit was in May 1782, when we are told, in contrast with the hardihood displayed on his first visit—" The north-east wind was scarce supportable ; the frost being exceeding sharp, and all the mountains covered with snow." He visited Keighley on thirteen several occasions ; but as Haworth, the residence of Grimshaw, had superior attractions, we can glean little from his Journals as to the incidents attendant on his ministrations.

The life of Mr. Sugden was so intimately connected with Methodism, and this religious Society exercises so preponderating an influence throughout the whole of the neighbourhood in which he resided, that it will not be possible rightly to illustrate his character, without some notice of its rise and progress, and a passing glance at the devoted men who have promoted its interests in the times subsequent to Grimshaw ; and although the peculiarities of Methodism are now better known than they formerly were, it may assist our readers to a better understanding of some of the terms we shall have to use, if we give, in a note, a short sketch of its general economy.*

* No one is regarded as a member of this Church who does not meet in Class. Each Class consists of from twelve to twenty persons, who are under the care of a Leader. They meet together every week to relate their spiritual exercises, and receive advices from the Leader, commencing and concluding with singing and prayer, and, at the same time, a small sum is given towards the sustentation of the ministry. The Class-meeting is regarded as the most precious and efficient of the arrangements peculiar to Methodism ; its safeguard, its power, and its hope. The Leaders of each Society meet together weekly, and then pay in the contributions they have received to their own Steward. Another meeting is held quarterly, of Local Preachers, Leaders, Stewards, and Trustees of Chapels, from all the Societies in the Circuit, when the Society-Stewards hand over the contributions from the Classes to the Circuit-Stewards, through whom the Ministers receive their stipend. A Circuit comprises the portion of country under the care of the same Ministers, who officiate alternately in all the chapels within its limits. They are assisted by Local Preachers, a useful and honourable class of men, who, without fee or earthly reward, preach the gospel on the Sabbath, but on the week-days follow a secular calling. They are more numerous than the Ministers ; there being at present in the Keighley Circuit, three Ministers and thirty-five Local Preachers. No Minister can remain in the same Circuit more than three years. Several Circuits from a District, all the Ministers and Circuit-Stewards of which meet together annually, for the transaction of business preparatory to the Conference ; and the Ministers, in a committee of their own, examine character, and receive candidates for the ministry, and inquire into the spiritual state of each Circuit, taking account of the number of members in Society. In England, there are 439 Circuits, and 29 Districts. The Minister having charge of a Circuit is called the Superintendent ; and of a District, the Chairman. The highest ecclesiastical court is the Conference. It meets annually in one or other of the principal towns in England, and is attended by from three to five hundred Ministers. At this time Ministers are admitted and

It is supposed that John Wilkinson was the first member, the first Class Leader, and one of the first Local Preachers in this part of Yorkshire. He was born in 1717, in the neighbourhood of Birstal, and was by trade a shoemaker. He was brought to Keighley in 1740, by John Nelson, a man whose daring and determination were not less than that of his namesake of the Nile and Trafalgar. The meetings of the Methodists were for some time held in his house. He was eighty years of age at his death. His son, William, was a Class Leader in the same town, upwards of fifty years, and was carried to the grave amidst many lamentations. In the earlier notices of Methodism, there is frequent mention of Thomas Colbeck, who for a long period held the office of Circuit-Steward. Writing to Samuel Bardsley, in 1775, Wesley says, "If Tommy Colbeck will give you two guineas, it may be deducted out of the book-money."

In 1763, when John Pawson, William Fugill, Paul

ordained; every Minister's name in the whole Connexion, in whatever part of the world resident, is read aloud, and relative to each the question is asked, if there be any objection to his character, and the representative of the District in which he lives must return an answer, founded on previous investigation, in each separate case; cases of discipline are examined; the Ministers are appointed to the Circuits in which they are to labour during the following year; each of the Connexional Institutions and Societies passes under review; officers and committees are appointed; and all business is transacted that relates to the general interests of this branch of the Church of Christ. Previous to the sitting of the Conference, all matters connected with finance are arranged, in preparatory Committees, composed of Ministers and of the principal Laymen in the Connexion. To the uninitiated stranger, Methodism may appear like a tissue of meaningless anomalies; but on a nearer acquaintance he would find that it is a wonderful system of nice adjustment and adaptation; in no other church is lay agency employed to the same extent, and yet in no other church are the Ministers more independent of any influence that might deter them from the declaration of unwelcome truth, or the exercise of a godly discipline; and its efficiency is made manifest in nearly every place in which its course is not obstructed by those who have previously rendered themselves amenable to the censure of its courts, or by the members of other churches who would seek to assimilate it to their own institutions.

Greenwood, and Daniel Bumstead, were appointed to what was then the Haworth Circuit, they found all the people mourning the loss of Grimshaw. He had been called to his reward on the 7th of April in the same year. It was the opinion of many persons, that as he had departed, the work would cease ; but immediately afterwards there was so extensive a revival, that it was supposed more good was done in that one year than in the seven previous years. It seemed as if the word of God was irresistible ; men, women, and children, on every hand, sought the forgiveness of sin. The work broke out at Keighley, when a funeral sermon was preached on the death of the Rev. Jonathan Catlow, from 1 John iii. 2. He began his ministry when only sixteen years of age, and after suffering much from the assaults of rude mobs, died in the vigour of his days. He is mentioned in Wesley's Journal, as having preached a sermon in his sleep.

In 1767, the Haworth Circuit extended from Otley to Whitehaven, a distance of 120 miles ; and Robert Costerdine, then its Superintendent, complains that the preachers had long rides, through a very mountainous country, and were exposed to many inconveniences. The effects of the revival of 1763 appear to have been confined to a limited locality ; as in 1775, when Thomas Taylor was appointed to the Circuit, the chapel built by Grimshaw was nearly deserted, and there were very few members of Society connected with it. The Circuit is said to have been a mere scarecrow, and Taylor entered into it "with little less than horror." It was so large and rambling, that he could only be at home three or four days in six weeks, and many of the congregations were small. But the work of the Lord

again revived ; between four and five hundred were added to the Society ; and at the end of the year it was divided “ into two as complete rounds as any in the kingdom.” This was the commencement of the Keighley and Colne Circuits in their separated position.

In about a dozen years afterwards, when the Rev. James Wood entered upon his ministry here, the Haworth Society was still small, not more than twelve members ; but at this time the chapel, which had been permitted to fall into a dilapidated state, was restored ; and immediately afterward the Society began rapidly to improve. The labours of John Hey of Lower Town, and of his brother James, among others, were most arduous, and were greatly blessed to this neighbourhood. Mr. Sugden has the following record in his Journal :—“ *March* 28, 1834.—Attended the funeral of John Hey of Lower Town, aged 74 years, fifty-eight of which he had been a member of the Methodist Society. When he joined it, there were only sixteen members in the Haworth Society, including Haworth, Lower Town, and Oakworth. There are now between five and six hundred members within the same limits.” Relative to another devoted labourer in this part of the field, Mr. Sugden has the following entry :—“ *Jan.* 12, 1838.—This is a day of sorrow. John Pighills is no more. The greater part of the Local Preachers, our two Travelling Preachers, the Rev. Patrick Brontë, with John’s relations, have this day performed the last act of friendship, in attending his mortal remains to the grave. He was born in 1764, and converted in his 21st year. About forty years ago, he became a Class Leader, and about twenty-eight years ago a Local Preacher, which offices he sustained to the end. He stood as the

second Local Preacher on the Plan, as to seniority, but was the first in his knowledge of theology. Few men in his circumstances are so extensively read as he was; and he was favoured with a singularly strong memory, which was an extensive treasury, out of which he brought things that delighted and profited those who hung upon his lips. He felt a deep interest in everything that concerns Methodism, and thought no sacrifice too great to make, if he could promote its interests in the world, and especially in his own neighbourhood; often resolving, and sometimes declaring his resolution, that he would either raise Methodism or die in the struggle. He saw his desires accomplished. When he commenced, there were only about forty members in Society, and one preaching-room, in all Haworth, and the higher part of that and the Keighley parish. At his death, there are now in the same district, about seven hundred members, three chapels, and seven schoolrooms, in which the gospel is regularly preached. To God be all the praise." He died at the house of Mr. Illingworth of Blackburn, whither he had been removed to undergo a painful operation, from the effects of which he did not recover.

From the Societies connected with this Circuit several eminent ministers have gone forth, among whom the following may be enumerated, with the dates at which they died:—Jonathan Catlow, 1763; Parson Greenwood, 1767; Thomas Lee, 1786; Jonathan Maskew, 1793, aged 82; Charles Bland, 1804; Paul Greenwood, 1811, aged 83; Thomas Bartholomew, 1819; John Sugden Smith, 1824; Thomas Laycock, 1833; Jonathan Edmonson, M.A., 1842; and John Smith, 1847. Jonathan Edmonson of Kingston, Jamaica; Henry Wilkinson; Michael Pickles of Yarmouth,

Nova Scotia ; William Sugden ; and Jonathan Edmonson Betts of Kingston, Canada, are now in the Wesleyan ministry.

Of these worthies only a few particulars can be named. The Greenwoods and Maskew were known throughout the country as “ Grimshaw’s men ;” they having assisted him, as exhorters, in his extended labours. The Rev. J. Sugden Smith said, previous to his death, “ Tell Mr. Edmonson (with whom his friendship had been long and intimate) that I have furlled the banner ; and it still retains, as fresh as ever, a bleeding Lamb. I have sheathed my sword, and laid my trophies at the foot of the Cross. Tell him I never lost the witness of the Spirit during forty-five years : that my attachment and love to the cause has increased with my years ; that the more I examined, the more I approved of the doctrine and discipline of Methodism ; and that I now feel the power of those doctrines in the fullest extent. Tell the dear people, that I feel the religion I have preached to them, to be no cunningly devised fable. Tell them that I never felt a greater love to any people ; that I have had their welfare at heart more than any other ; and that I believe the Lord has much people in this place (Taunton). It seems to me that I see them in bands, travelling on together, from conquering unto conquer.” This was truly a warrior’s death ; to the very last, faithful to the cause of his King. The Rev. Thomas Laycock, in consequence of a severe injury he received in one of his feet, and improper treatment, whilst yet a youth, had become so diseased and debilitated, that amputation of the foot was recommended as the only means of preserving his life. In great distress he renounced all known sin ; fasted and prayed ; and supposing, in his ignorance, that self-inflicted penance might propitiate an offended God, in the

depth of winter, retiring from his habitation, he kneeled down, with uncovered knees, upon the frozen snow, and supplicated the Divine compassion. But having soon after become united to the Methodists, he learnt that the blood of Jesus Christ is the only and sufficient sacrifice for sin. He would not consent to have his leg taken off, trusting that God would stay the disease, without having recourse to so severe a remedy. After seven years of painful affliction, he was restored to soundness and health ; and afterwards fulfilled an honourable course as a minister of God. The Rev. Jonathan Edmonson, M.A., was one of the most eminent ministers in the Wesleyan Church, and occupied, with much credit, several of its principal offices. He was one of the General Secretaries of the Missionary Society, and, in 1818, the President of the Conference. He was the author of several useful works, written in a style remarkable for its chasteness, and exhibiting much maturity of thought. They have deservedly obtained an extensive circulation. The most permanently known of any of his publications will probably be, two volumes of " Short Sermons on Important Subjects." The ministry of the Rev. John Smith, who died at Westminster, was as the gleam of the beacon-fire, when it flashes forth from the crest of the mountain, to tell all who see it, that they are to hide themselves from the approaching peril, and that right quickly, or prepare themselves for the battle. It has been said of him, that " he shunned no cross, and feared neither difficulty nor danger." The salvation of souls was the master-passion of his being ; and when he entered eternity, glorious were the spoils that he took with him to place at the Redeemer's feet, wrested from death and hell.

There lived at Keighley, in 1785, James Oddie, who had married, as his second wife, the widow of "that excellent man," Thomas Colbeck. He was one of the earlier race of Methodist preachers, and must, at one time, have been eminently devoted to God, if we may judge from the following extract of a letter written by him in 1760 :—

"The Lord Jesus is the desire of my heart, and the object of my affections at all times. He many times carries my spirit—all my powers and affections—up unto himself, without any effort of my own, and fixeth them in God, their proper centre. Sometimes I find a silent stillness, the region of the soul inconceivably calm, and all attention to an indwelling and inspeaking God ; then I could keep always at the feet of Christ, and weep my life away. No one knows how mean and insignificant I then feel myself. The mediatorial undertaking of my Lord is never so precious to me as at such seasons. Though there is not a power in my soul, nor a thought in my heart, as far as I know, which thwarts the will of God, yet I never see so clearly as then what need I have of the death of Jesus. My obedience is not, by far, as broad as the commandment ; for this I need His precious blood. I feel myself as helpless as an infant of days ; for this I need His power. I conceive an infinite number of snares are laid for me ; for the avoiding of which I need His wisdom. I find myself a tender, weakly branch, far from maturity ; for which I need the sap and nourishment of the Blessed Vine, into which I feel myself engrafted ; yea, Christ is all in all to me. I only desire that I and others may be more and more conformed unto, and dependent upon Christ." Yet, amidst so much that is truly excellent, there are some expressions

that tend towards mysticism, and prepare us to learn that the end of his course was less bright than the beginning.

It was by its local preachers that Methodism was first introduced into many places in which it afterwards became firmly established ; and numerous congregations are yet mainly dependent on them for the services of the Sabbath. In no part of Britain have they borne a higher character than here. Mr. Edmonson says of his old companions in the work of God, that "in deep piety, good sense, and ardent zeal, they have seldom been equalled, and never surpassed." We might enumerate a host, who are now bright stars in the unseen sky, where the storm never gathers ; but our present purpose will not allow us to present more than a solitary example, in addition to those we have previously named. Mr. Francis Whitley died at Bingley, in 1821, in the seventy-eighth year of his age. He had been accustomed to preach in what are now the Keighley, Colne, Skipton, Addingham, Bingley, Shipley, Woodhouse Grove, and Bradford circuits, and in many places yet more distant. Frequently, in the winter season, he had to cross the cold moor and the exposed mountain, hours before daylight, and to travel far, with scanty fare and poor accommodation ; yet his punctuality in attending to his appointments was such, that he was never known to have missed one throughout the whole of his extended labours. In the space of fifty-two years, he was not absent from his class more than three times ; nor was he ever absent at the quarterly visitation of the minister. Even at a much later period, the local preachers of this Circuit, who were, generally, working men, had not unfrequently to walk twenty miles on the Sabbath, preach three times,

and meet the Societies, after all the toils of the week ; and this at a time when the roads were rugged, and in the winter season almost impassable. "There were giants in the earth in those days." With ignorance and prejudice, these good men had also to contend ; though sometimes amusing from its simplicity. Soon after Samuel Whitaker, a stone-mason, who died at Keighley in 1816, in the eighty-second year of his age, was converted to God, he was engaged in showing some of his fellow-workmen the necessity of being saved, and in order to prove the truth of what he said, he read some passages from his pocket Bible. But the landlord of the house in which they were, protested that his Bible was not a correct one, and not at all like his, but must be "a Methodist Bible ;" and he was greatly surprised, when the two Bibles were compared, and found to correspond.

There were many of the leaders and private members of Society who were equally holy in their lives, and equally willing to deny themselves, and suffer privations for Christ's sake. George Schoon, who died in 1828, was a man of this order. Once in the year, over and above what is given for the maintenance of their own ministry, the members are called upon to contribute something in aid of the more destitute churches of Britain. The first time that George was asked what he would give for this purpose, he promptly replied, "Five shillings, sir !" The minister looked at him with some surprise, knowing him to be a labouring man, and observed that he might give less. "No," he said, with considerable earnestness ; "I used to spend five shillings in one night, in drinking and in sin, and surely I can afford five shillings in the year to help the cause of God."

The whole of his life was in accordance with this commencement. Frequently was he heard to say, "I owe so much to religion, that the little I can do in its support is as nothing, and I shall always be in arrears to that sacred cause." In the same year died Joseph Pickles, who was born at Wilsden in 1733. He was convinced of sin, when attending a love-feast at Keighley, in 1761. About twenty-three years before his death, he became blind, and continued so for thirteen years; but, at that period, he was providentially directed to a remedy. "When I received it," said he, "I prayed earnestly over it, that God would bless it, and make it the means of restoring my sight." By Divine mercy, one eye was restored, and continued so to the end of his life. On its restoration, he was much surprised to see the alterations that had taken place in the town and neighbourhood, and especially in the dress of the people. This venerable man, who had been a Methodist nearly sixty-five years, was followed to the grave by about 100 of his own posterity. He left, in all, 309 descendants, of whom 50 were great-great-grandchildren, although 101 of his descendants had passed away before him!

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

On the Census Sabbath, March 30, 1851, the Returns for the Keighley Union were as follows, in each case the highest number of attendances being given, whether it were morning, afternoon, or evening. Population, 45,903.

Denomination.	Places of Worship.	Sittings.	Attendance.
Wesleyan Methodists, .	23	8172	4316
Church of England, . .	14	6333	2287
Baptists,	9	3557	2800
Primitive Methodists, . .	10	2636	1604
Independents,	5	1984	1139
Roman Catholics, . . .	1	300	290
Smaller Congregations, .	6	957	353

The largest attendance was in the afternoon, 11,419. This return, though favourable to Methodism in a degree not often equalled, is not to be regarded as satisfactory. By the usual mode of computation, 58 per cent. of the population might attend a place of worship at the same time; from which it would appear that there were many thousands in this Union who did not on that Sabbath enter the house of God. Although Protestants by Romanists, and Nonconformists by Tractarians, are often told of the thousand and one sects into which they have been divided, it is worthy of remark that in this Union, where all the elements of separation are rife and ready, after we have enumerated the three great nonconforming denominations of England, the remainder is so small as scarcely to be noticed. There appears to be some law of Providence, both in the physical and spiritual world, by which the power of continuance, whether as to race or sect, is limited, when the elements of a sound and wholesome existence are wanting.

The Keighley Circuit at present comprises Keighley, with 13,050 inhabitants (1851); and the villages of Haworth, Lower Town, Oakworth, Morton Banks, Steeton, Laycock, Wesley Place, Lees, Scar Top, Stanbury, and a few other intermediate places. It has three ministers,

35 local preachers, with 3 on trial ; 111 class-leaders ; 6 day-schools, with 1518 scholars, of whom 912 are factory children ; 21 Sunday-schools, with 2619 scholars ; and 1941 church members.*

* Wesley's Journals ; Wesleyan Methodist Magazine ; Atmore's " Methodist Memorial."

CHAPTER VI.

THE INNER LIFE.

THE period at which the atonement is received, and the soul made happy in God, is one of great interest, not unaccompanied by peril. By many persons, the true character of the privilege now gained is mistaken. It is regarded as the adytum, the inner sanctuary of the temple, when it is only the portico, or entrance. The worshipper who remains in the outer court is exposed to numerous annoyances, and his mind is distracted and unquiet. The buzz of the passing crowd, the foolish jest that it is thought not irreverent here to utter, and the pressure and rush of the multitudes who are entering or retiring, render the vestibule an unfit place for the devout worshipper. It is only at intervals he can join in the song of praise, or listen to the solemn tones of pastoral admonition; and as the voice of unhallowed mirth mingles with the responses of the prayer, it is difficult, and almost impossible, to maintain the calm waiting upon God which is the privilege of His people. But he who is the consecrated priest of the temple, boldly uplifts the veil, seeks to adore "as seeing him who is invisible," and, shutting out entirely all sights and sounds of earth, has "access with boldness" to the most holy

place. After a faith's-eye view of the kingly majesty of God, he retires from the sacred presence, with a serenity like that which dwelt in the spirit of man, when the tree of life was yet the symbol of his high privilege. By these two characters the difference is prefigured that exists between the man who rests in the sense of sin forgiven and the man who is sanctified wholly,—his “whole spirit and soul and body preserved blameless, unto the coming of our Lord Jesus Christ” (1 Thess. v. 23). The mind of the former is like the ocean on the shore of which our children gather shells, yielding to the softest breath of the winds, and never perfectly at rest; whilst that of the latter is serene as the crystal sea in the presence of the Divine Majesty, that is unmoved by the stately tread of the multitudes that no man can number, when they walk in radiant companies around the throne of God, singing the songs of heaven.

When the believer is only justified, the principle of sin is yet within him—weakened, subdued, and stunned, but still there; and it will not be long after his conversion before it will recover from its syncope. As with the smouldering ember or the scotched snake, there is yet within him the element of evil, which may at any moment, without the most unceasing vigilance, rise into a deadly flame; or, starting up into life, lay bare the poisoned fang, offensively white, and flash forth the bright eye that fascinates its unwary victim. But when the believer receives within himself the full efficacy of the blood that “cleanseth us from all sin,” he can “walk in the light, as He is in the light;” he is “free from sin,” “dead to sin;” for “whosoever abideth in him sinneth not,” “whosoever is born of

God doth not commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God" (1 John iii. 9). This is the faith of the " fathers" in Christ, and to its possession all are invited to attain. There may not still be any relaxing of vigilance ; there must be a continuance of the same humility, the same self-distrust, and the same simple, constant, and earnest looking to Christ, or the enemy will take the advantage, and rekindle the flame, or reinfuse the virus of his pollution. But when the man of God, who is not merely justified but has received the blessing of entire sanctification, maintains his position through imparted grace, continually looking for richer and still richer libations from the unsealed Fountain—whether, like Enoch, he have sons and daughters, or, like Paul, have weighty cares and mighty enemies with which to contend—he will realize all that is implied in the noble prayer of England's unequalled Liturgy, when the worshipping throng repeats the Collect of the Communion,—“ Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name.”

The uninformed Christian is sometimes led, at the commencement of his course, to suppose that because he has not attained to all he sees presented to him in the Word of the Lord, his recent conclusions about adoption and sonship, and the favour of God, are a sad deception ; that because he has only put his feet on the necks of his prostrate and pinioned enemies, and they still stir and live, he has gained no conquest at all, and is vanquished rather than victor. Warrior of the Cross ! if this be thy position, a question or two we crave permission to ask,—Is it not the trumpet-sound that calls to the battle of the Lord of Hosts, and the

plaintive music-strain that moans over the peril of Zion, and the war-cry that shouts the charge against evil and sin, which alone can bring thee to put thine armour on, and grasp thy sword, and go forth to meet the foe? And is there not upon thy breast the star that bears the Divine name and superscription, put there by the King's own hand? And is it not the company of the faithful alone in which thou delightest; and wert thou not, but a moment ago, in stern conflict with the enemy, when, just as thine hand was becoming tremulous, and fears began to arise, the Captain of thy Salvation appeared in sight, and rescued thee from thy peril? Then fear not; the enemy may still live; but be of good courage, and trust in God, who will enable thee to persevere until all thine enemies are overcome. "Therefore, leaving the principles of the doctrine of Christ," says the apostle, "let us *go on* UNTO PERFECTION."

With the temptation to which we have referred, Mr. Sugden was strongly assaulted, immediately after he had passed "the little wicket-gate" by which he entered upon the pathway of life. On the morning after his admission into the liberty of God's people, he was led to doubt of his acceptance; but after remaining some time in comparative gloom, never giving up his confidence entirely, and yet afraid to conclude that the process of regeneration had been effected, the Lord again visited him in mercy, and renewed his confidence and joy. Determined to embrace all opportunities available for spiritual instruction, he at once joined his father's class, consisting of between twenty and thirty members, and now found that this institution is admirably fitted to guide and guard the nimble feet of the young

disciple, as he afterwards found that it is fitted to cheer and strengthen the aged pilgrim, leaning on his staff. From this period his course was onward. In due time he himself became a leader, having charge of the same class, and a local preacher ; and rose to a high position among the "merchant-princes" of the land.

We now enter upon a new phase in his history. We exchange, for a time, the gleanings from imperfect memories for his own record of personal experience ; we cease to see him in action, but we listen to his words. And as we listen, let us bear in mind, that he who wrote himself in one book the possessor of many thousands sterling, wrote of himself in another, as an unworthy sinner ; that he upon whom so many families were dependent for their daily bread, was himself a contrite suppliant before God, asking in deep humility for the supplies he needed of unmerited grace ; that he whose charities were great, and whose labours were incessant, brought no price in his hand when he came to the Cross, but constantly confessed, "I am nothing, I have done nothing ;" and that he who, with careful regularity, balanced his accounts at the mill, and took stock, evinced greater anxiety still to know "how matters stood between himself and God."

His journal was commenced on the 7th of January 1822, and its last entry bears the date of Wednesday, July 9, 1856, about six months previous to his death. The extracts we shall make therefrom, will illustrate three great features of his character ; his humility, his earnestness, and his entire devotedness to God.

1. He walked in deep humility before God.

"Dec. 13, 1829.—I yet feel too still, and sometimes

my mind is much distressed, through a sense of my low attainments ; and though I go out after God for more, there is an unwillingness to receive his full salvation. I am fast with myself."

"*March* 28, 1830.—For the last few weeks I have been more severely assaulted by temptation, and for a longer season, than I have ever been before since I set out for the kingdom. Satan, availing himself of worldly circumstances, has continually kept my mind afloat ; and with this I have not had the usual power in secret. My mind is generally confused and contracted, and I am much discouraged."

"*Jan.* 31, 1836.—I am dissatisfied with my own state. Lord, quicken me ! I want a clearer evidence ; the indubitable witness of the Spirit."

"*April* 11, 1838.—I feel myself a very unprofitable creature. It is a mercy that the Lord has not cut me off. I see that in many things I offend, both by thought, word, and motive. The Lord have mercy upon me, and save me !"

"*Jan.* 1846.—In the last year I have been variously exercised, from the world, the devil, and the church ; but the greatest difficulty has been with myself. By the lessons of last year I have learnt more than ever, or they have made a deeper impression than ever, of the folly there is in expecting too much from man, though those expectations may be placed in those who constitute the church. This has made me look to Christ as my all in all ; and whilst it has been a year of the most severe trial, some parts of it have been the best of my life, and I commence this year, resolving to live nearer to God than ever."

"*March 31, 1848.*—It is a long time since I wrote ; is this a proof that I am taking less interest in the best of things ? I am a mystery to myself. The Lord has greatly blessed me since I last wrote, and I have reason to believe that He has been carrying on His work in my soul ; but oh ! how I come short. I have long desired the full salvation, but I am not yet fully sanctified. I need it ; I desire it ; I professedly seek it ; and coming short of it, I am a hindrance to others. What shall I do ?"

"*April 8, 1849.*—I heard Mr. Bedford, at Keighley, this morning, on the Church, and our obligations to it. Under this sermon, I felt a wish to return to youth, that I might spend my whole life in proclaiming Christ the Head of the Church. How little I have done for God ; and what a poor helpless creature I now am, compared with what I might have been ! But the Lord is good."

2. He was fervent in prayer, and earnest in holy resolution, that he might attain to the uttermost salvation of God.

"*March 1, 1822.*—This day has been spent in fasting, examination, and abasement before the Lord. But I have not had that feeling sense of myself, and of the presence and goodness of God, that my mind longs for. When shall I be wholly given up to the Lord, and made one with Jesus, as He is one with the Father ? May it be to-night !"

"*April 1, 1822.*—Another month is gone. Oh, the littleness of the advancement I have made in the Divine life ! the little life I have had in the means of grace ! the little power in prayer ! Lord, how long shall this lowness last ? May it have an end to-night ; and according to my determination, may I now set out afresh for the kingdom !"

"*July 8, 1822.*—This morning my mind is much dis-

tressed on account of my low attainments in the Divine life ; my little power in prayer ; my breach of promise toward God ; and the many defects in my thoughts, words, and deeds. Sin seems to be attached to all my deportment, in that I have not done all with singleness of eye. O Lord, when shall I be delivered from my lowness, and become wholly devoted to thee ? May it be soon !”

“*Sept.* 14, 1823.—I have not found my mind so earnestly engaged for a more glorious revelation of my Saviour during the past week. But to-day I have found my strength renewed ; and to-night I feel determined to be wholly the Lord’s. Come, Lord Jesus, and enter my heart, and rule there, the Lord of every motion !”

“*Feb.* 13, 1824.—This day I am arrived at twenty-four years of age. On looking back, I feel ashamed that I know and enjoy so little, and that I have done so little for God and His cause in the world. But I feel desirous to give myself afresh to God. Lord, be thou my helper, and I will be wholly and eternally thine, through Jesus Christ my Lord. Amen.”

“*Sept.* 12, 1829.—I have been seeking, for several days, two blessings which I consider it to be my privilege to enjoy in a far larger measure than I have hitherto done. These are—the direct witness of the Spirit, and the love of God shed abroad in my heart, by the Holy Ghost given unto me. As to the former, I hope I may say that I have enjoyed a measure of it. But how prone one is to rest in inferential evidence, such as this : ‘ I love the brethren ; I hate the things I once loved, and love the things I once hated ; therefore I conclude that I am passed from death unto life,’ &c. ; without maintaining the constant direct

witness of God's Spirit that I am His child. As to the latter, I can say that I love God above all things, and His way and people, and all men ; so that it is my greatest delight to be doing good. But my heart, generally speaking, is too hard, and my joy and peace, the inward fruit of the Spirit, too superficial. O that my heart was constantly melted down with the love of God ; then would my peace be unbroken, and my joy abound. Lord, quicken me to seek thee with all my heart."

" *Sept.* 16, 1839.—I had a good day yesterday, and have had for several weeks a stronger feeling after God. I want a clearer evidence of Divine things, and a constant enjoyment of the presence of my heavenly Father."

" *Jan.* 20, 1840.—I have felt better since this year came in. Still I find my mind too low. I have met by experience with two sources of loss, producing barrenness of soul : uncharitable conversation in speaking of the faults of others, and having my mind too much engaged in the world. I have also proved that my only remedy for these evils is a baptism of the Holy Spirit, obtained by wrestling prayer. O for more of the spirit of prayer !"

" *Dec.* 24, 1843.—Since I last wrote, I have had some happy seasons. I hope that the work of grace has been deepening. I have enjoyed considerable liberty in the service of my Lord ; but oh for more power ! The enemy has been striving hard ; but I hope that all his attacks, both outward and inward, will be overruled to his confusion, my good, and my Saviour's honour."

3. He entered into a solemn covenant with God, which he renewed from time to time.

" *Feb.* 11, 1822.—I have now lived almost twenty-

two years, upwards of five of which I have professed to be a follower of Jesus Christ. But I see that the whole abounds with defects, shortcomings, breaches of promise, and neglect of taking up the cross; yea, sin has been attached to the whole of my conduct, during the whole time of my accountability; as well in the last five years, as in the time of my open rebellion against God. For, seldom have I acted with a single eye, fixed upon God, aiming at His glory in all that I have done. But I here, this evening, come unto thee, O Lord my Saviour, a poor, blind, unholy sinner; and give myself up to be thy willing, obedient servant. Wishing to devote myself to thy fear, and to devote myself wholly to thy service, I also, this evening, would embrace thee in all thy offices, as my Prophet, Priest, and King; building all my hope upon thee for my present pardon, acceptance with the Father, and holiness of heart and life, and for future glory. Yea, I now take thee for my all in all. And may the covenant which I now have endeavoured to make with thee ever be kept in mind, and all my engagements fulfilled to the utmost extent. Thou knowest, Lord, that without thy aid I can do nothing; but by thee strengthening me, I can do everything. Therefore, now bless me with the power necessary, and let me be wholly thine, through Jesus Christ thy Son. Amen."

"*Jan. 24, 1829.*—I have been reading over my short memorandums, and have been so profited by them, that I purpose writing more frequently. I have renewed my covenant with the Lord, in private, and have felt it to be very profitable; whilst I avouched the Lord to be my God, I felt that He avouched me to be His child; and I could

say, 'O Lord, I will praise thee ; for thine anger is turned away.'"

We may not conceal the fact, that the profession of true Christianity involves the necessity of a constant watchfulness ; and of a readiness to meet at once, and resolutely, the mightiest host that can be brought to oppose us, whether in earth or air. It is a struggle ; an unceasing warfare. We are to be every moment at our post. There is no relief to the sentinel ; no changing of the guard ; no bugle to tell that the sword may be unbelted, and that the repose of the pallet is permitted to the weary or weak. But this ought not to deter us from taking upon ourselves the profession, or cause us to leave it when we see its difficulties and dangers.

" Through much distress and pain,
Through many a conflict here,
Through blood, ye must the conquest gain,
Yet, O disdain to fear !
" ' Courage ! ' your Captain cries,
Who all your toil foreknew ;
' Toil ye shall have ; yet all despise,—
I have o'ercome for you."

There is stern work for us all to do, whatever may be our circumstances for the present. We *must* meet death, and rise again, and be judged ; and we *must* live for ever. Will it not be better to " suffer affliction with the people of God" for a little time, and thereby be enabled to welcome the coming of death, and the resurrection, and the judgment, and eternity, than so to live as to be doomed to pass from " the pleasures of sin" to the home of bitter wailing and of still-increasing woe ? " Think on these things."

CHAPTER VII.

WOOL AND WORSTED.

THE echo of the applause has not yet ceased, that was heard when the words of Terence were first spoken in the theatre :—" I am a man, and deem nothing that relates to man as unworthy of my notice." And as, in like manner, the true patriot regards all that relates to his country as relating to himself, the subject of this chapter thereby becomes invested with an interest that its homely title might not promise. It concerns immediately the welfare of hundreds of thousands of our countrymen ; and in a remoter degree, the comfort of all who do not live where God has provided for man a vegetable fibre, more suited than wool to the warmth of the region where it flourishes, and where it grows in such abundance that we may, without impropriety, speak of the cotton upon " a thousand hills."

Nor is the subject without its sacredness, its lore, and its poetry. By its first record we are taken to the encampment of the men of Israel in the Arabian wilderness ; and as the breeze from the mountain whence the Law was recently given in terrible majesty, bears away the smoke that has arisen from the altar of God, we see in the many-coloured curtains by which the court of the tabernacle is surrounded the first-recorded product of the weaver's art. In the day

of their preparation, "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen, and all the women whose heart stirred them up in wisdom spun goat's hair;" and the Lord filled Bezaleel and Aholiab "with wisdom of heart, to work all manner of work of the weaver" (Exod. xxxv. 25, 35). The women span, the men wove, and the material they used was goat's hair. The woollen garment is mentioned in the laws on leprosy, and the warp and the woof are distinguished. In the Hindu Vedas, probably the most ancient of uninspired writings, we have passages like these,—“Day and night, like two famous female weavers, interweave the extended thread;” “night envelops the extended world, like a woman weaving a garment;”—which prove the antiquity of this art in India. The numerous versions presented among the Greeks, of the story of Jason and his band of adventurers in search of the golden fleece, are proofs of the popularity of the legend, and of the importance attached to its details; and would seem to indicate that wool was then regarded as the principal object of commercial enterprise. In imitation of the custom of the women, who frequently relieved the monotony of their occupation with a song, the three Fates were supposed to sing as they span the mystic thread of human life. As the thread was drawn from the distaff, they declared the events of the future,—a thought so full of imaginative suggestion, that we wonder more use was not made of it in the movements of the drama by their poets. Our own Gray, in the line of *The Bard*,—

“Weave the warp and weave the woof,”

is regarded as not strictly correct in the technicalities of his imagery ; but in his Ode of the *Fatal Sisters*, translated from the Norse, the superstition and the unities of the old mode of weaving are well brought out.

“ Now the storm begins to lower,
 (Haste, the loom of hell prepare,)
 Iron-sleet of arrowy shower
 Hurtles in the darken'd air.

“ Glittering lances are the loom,
 Where the dusky warp we strain,
 Weaving many a soldier's doom,
 Orkney's woe, and Randver's bane.

“ See the grisly texture grow,
 ('Tis of human entrails made,)
 And the weights that play below,
 Each a gasping warrior's head.

“ Shafts for shuttles, dipt in gore,
 Shoot the trembling cords along ;
 Sword that once a monarch bore,
 Keep the tissue close and strong.

“ Mista, black, terrific maid,
 Sangrida, and Hilda, see,
 Join the wayward work to aid :
 'Tis the woof of victory.”

It was the willingness of men to dwell in this dream-land, that made them regardless of change or improvement in such simple matters as the comfort of their homes or the amenities of social intercourse. Of some recent inventions we wonder that they were ever found out ; but there are others that excite our surprise by their simplicity, and we wonder that they were not discovered long ago. We are almost incredulous when told, that from the most distant ages of which we have any historic record, to the period that has come within our own cognizance, there was scarcely

a single improvement in the art of weaving, as regards the great principles of the mechanism of its process. At the beginning of the past century, our weavers worked as to nearly all the more important details of the craft, in the same manner as Aholiab, the son of Ahisamach, of the tribe of Dan.

The man who introduced the first sheep into our island was a great benefactor to Britain. When that animal leapt impatiently to the shore from the side of the keel in which it had been confined, it was one of the most important events that had ever taken place in connexion with the history of its people. The savage hunter was succeeded by the peaceful shepherd ; the supply of food became more plentiful and constant ; the clothing of skin gave way to the woven garment ; and a mode of employment was introduced into the cottage that at once tended to civilize its women, and confer an advantage, every moment felt, upon all its inmates.

The process of weaving is on this wise. The first requisite is thread, or a line of twisted fibres. This is not a natural production, unless we except the filaments that form the web of the spider. To produce the thread, a mass of fibres is taken, whether of wool, cotton, flax, or silk. The most primitive mode was by the distaff, to the short handle of which a bunch of wool was attached ; and a strip from the wool being fastened to a spindle, the distaff was held in the left hand, whilst the spindle was spun round by the right hand, at every turn drawing forth a little more of the wool, and lengthening the thread. The spinning-wheel was a later invention, but of what age is not known. When the weaver commences work at the loom, he stretches

out his threads on a frame, in parallel lines ; and this is called the warp. With treddles, pressed by the feet, he opens the alternate threads of the warp, and then, with the shuttle, shoots through the opening another thread, called the weft or woof ; each thread, when thrown across the warp, being driven close to the previous thread by the swinging movement of a board or lathe. Formerly the shuttle was propelled by the hand, so that each hand had to be extended every time it was sent to and fro across the warp ; but in 1738, John Kay, a native of Bury, invented the picking peg, a simple contrivance, by which the process can be completed with one hand, by a sudden jerk, at the rate of 60 or 70 shots per minute in worsted, and of 140 shots in cotton. The yarn, as the thread of the manufacturer is called, used for the warp, or the longitudinal threads, is stronger and firmer, from being more twisted in spinning ; whilst that for the weft, or the transverse threads, is softer and more yielding, from having to be continually bent, in passing from selvage to selvage in the warp.

In 1733, John Wyatt, then resident in a village near Lichfield, invented the mode of spinning by rollers ; in 1767, Arkwright improved upon this invention, and brought it into practical use in the Water Frame, for which he obtained a patent ; about the same time, Hargreaves, of Stanhill, near Blackburn, invented the Spinning-Jenny, by which he made one wheel turn many spindles ; and about the year 1775, Samuel Crompton, living at Hall-in-the-Wood, near Bolton, invented the Mule-Jenny, in which he combined the two previous inventions, by one machine stretching and spinning the thread at the same time. Until the domestic spinning-wheel was temporarily super-

seded by Wyatt, and permanently by Arkwright, every thread that had ever been worked, was spun singly by the fingers. If causes, however simple in themselves, become sublime in their effects, and the greatness of the sublimity is in proportion to the greatness of the effect ; what event is more worthy of being illustrated by the highest artistic skill of the painter, than the scene presented in the cottage of Wyatt, when was spun the first thread of cotton ever produced without the intervention of the human fingers, he being, to use his own suggestive words, "all the time in a pleasing but trembling suspense?" Aided by subsequent experiences, we can carry back the results of this invention to that important hour ; but when we try to calculate the number of the yards of yarn spun since his contrivance was perfected, and of webs since woven, every one of which owes something to the genius of this Warwickshire workman, we are lost amidst their vastness, as among the cycles of the geologist, or the corpuscles of the atomic theory, or the limitless periods of oriental imagination. The roll of the golden ingots with which he has enriched his country, is as mighty thunders. And could these results have been revealed to him by the mouth of some gifted prophet, they would have been to him a strong consolation, even though all the painful consequences that came therefrom to himself had been included in the utterance.

The mechanism of the manufacture had been some time completed before a motive power was invented, to give to it the amazing productiveness it now presents. The first machines were turned by the hand. A mill erected at Birmingham, in 1741 or 1742, was turned by two asses, and tended by ten girls. The ass was succeeded by th

horse. Not long afterwards, Kelly employed water-power on the Clyde ; and in 1765, Watt invoked another power, that will never stop and never tire, till, amidst the melting of the elements with fervent heat, the noise and the tumult of earth's final hour shall tell of the passing away of man's most potent auxiliary, and his greatest material friend.

It was the difficulty of procuring yarn for the weaver that led to the invention of the spinning-machine ; but after that discovery, it is evident that the yarn would be produced in greater quantities than could be woven, unless a weaving-machine could be invented as its supplement. But in 1784, Dr. Cartwright invented the Power-Loom, which superseded the hand-loom, as the jenny had superseded the hand-wheel.

In this sketch we have enumerated only the principal inventions. Around these revolve a thousand minor contrivances, all tending to increase the rapidity of preparation or production, and thus lessen the cost of the fabric. But of each process, however apparently perfect, it may be said, that "the end is not yet."

It is probable that wool was the first material woven in the loom, as it would be the earliest known ; and as its fibre has great tenacity and adhesiveness, it is worked with comparative ease. Its prior use would be in the form of felt, in which its fibres would be beaten together in a consolidated mass, and not woven into a texture of network as in the web. The worsted manufacture is a separate branch of the woollen trade. Both in woollen and worsted fabrics, the material is the same ; but woollen stuffs are made of the shorter wools, carded, or broken, and matted together ; whilst worsted stuffs are made of the longer

wools, combed, or drawn through an instrument with teeth. In the former, the threads are hid by the nap or pile ; in the latter there is no pile, and the network of the threads is exposed. The wool is received by the manufacturer in the fleece, and must first be sorted, as in one fleece there may be qualities differing in eight or ten particulars, such as fineness, colour, length, strength, and weight, each of which qualities must be collected into a separate heap, and will receive a different name. The finest wool is said to be $\frac{1}{1500}$ of an inch in diameter, and the coarsest $\frac{1}{450}$ of an inch ; but from the specimens we have seen of each kind, we should suppose that the difference is greater. It is then washed, scoured, that it may be free from grease, and dried in an oven or heated room ; after which the fibres are partially straightened by a roller. The comber, when the same process is not done by machinery, takes the wool, already washed, to his own house, where, in a manner somewhat complicated and laborious for so simple an end, he draws it through sets of teeth, until the fibres are laid parallel. The short wool adhering to the teeth is called gruff, or noil, and is used for making blankets, flannels, and other purposes. The position of many of the wool-combers is at present most pitiable ; but the use of the combing-machine will soon supersede this mode of employment. The combed wool is returned to the manufacturer in tops, each of which is from a pound to a pound and a half in weight ; and is then taken to a machine, in which the fibres are more perfectly separated, drawn out to a greater length, and formed into a roll or narrow belt, slightly adherent, but not twisted. By another machine it is slightly twisted, and becomes what is called a roving,

which is wound on a bobbin, and is now prepared for the spinner, by whom it is converted into yarn for the weaver. There are thirteen or fourteen different processes between the reception of the wool by the comber, and the form in which it is prepared for the loom.

The history of the wool trade in England presents a crowded and confused picture of the varied schemes of our ancestors in reference to this branch of commerce, from which an instructive lesson has been learned by modern legislators. There were restrictions as to almost every particular we can name, including the place for purchasing the wool, locality of manufacture, place of sale, price, size, weight, measure, quality, and colour. The cloth had to be inspected, searched, measured, and sealed ; and loud complaints were made, sometimes by the manufacturer, relative to the " impediment, calumny, and exaction " of mayors and corporations ; and at other times by merchants, that the webs were falsely wrought into divers wools, so that those who exposed them to sale in foreign countries were in danger of being slain. A considerable part of this vacillation and oppression arose from the fact that the Government had to protect both the grower and the manufacturer, whose interests were supposed to be opposed to each other ; and when either side was in favour, it received additional privilege, with some correspondent depression on the other side ; and not unfrequently the Government was regardless of both interests alike, and legislated solely for the supply of its own wants. On account of the scarcity of money, the taxes were frequently paid to the king in wool.

The relative rank that worsted holds among the trades

and occupations of Britain will be seen from the following enumeration of the persons employed in a few of the principal branches :—agricultural labour, 1,077,627 ; domestic service, 754,926 ; cotton, 470,317 ; boot and shoe making, 274,457 ; millinery, 267,761 ; coal mining, 219,015 ; joiner's work, 182,696 ; tailor's work, 152,672 ; washing clothes, 146,091 ; woollen cloth, 137,814 ; silk, 114,570 ; blacksmith's work, 112,776 ; *worsted*, 104,061 ; masonry and paving, 101,442 ; flax, 98,860 ; grocery, 85,913 ; gardening, 80,946 ; iron, 80,032 ; sewing and shirt-making, 73,018 ; and hosiery, 65,499. As the enumerator, when the census was made, had to insert each man's description of himself, it appeared from the returns, that in the woollen manufacture of the West Riding of Yorkshire, there are 117 occupations, with distinct names, or so many subdivisions of labour. Even in earlier times, Dr. Fuller, a quaint writer but of great power, speaks of the numerous hands through which the wool was made to pass, "every one having a fleece of the fleece—sorters, combers, carders, spinners, weavers, fullers, dyers, pressers, and packers." The extent of the recent increase may be seen in the fact, that the 15 towns of England which are regarded as having wool for their staple, had, in 1801, a population of 169,495, and, in 1851, of 507,886. The total quantity of wool annually grown in the British isles is estimated at 157,500,000 lbs. from 34,929,891 sheep, which, at 1s. 6d. a pound, amounts to £11,812,500. In 1856, 113,236,899 lbs. were imported. It is supposed that the worsted trade alone consumes about one hundred millions of pounds of combed wool yearly, which is nearly one-half of all the wool used in the kingdom, for whatever

purpose. The yearly value of the worsted manufacture is estimated at eighteen millions sterling.

The West Riding is now the principal locality of this trade. Of the 104,061 persons employed in the worsted manufacture in Great Britain in the census year, 97,147 were resident in this district. In 1851, in the parishes of Bradford, Halifax, Keighley, and Bingley, there were 418 worsted factories, with 746,281 spindles, and 30,856 power-looms. Since then the mill palace at Saltaire has been erected, with a frontage of 550 feet (or 50 feet longer than the entire length of St. Paul's, in London), steam engines of 400 horse power, and more than 1000 looms. At the time of its erection, it was said to be intended to employ 3000 hands, and to have cost £300,000. All trades connected with wool appear to be liable to greater fluctuations than those dependent upon cotton. This may arise from the great variation in the price of wool; as persons now in the trade have bought it at one time at 6d. per lb., and at another time at 2s. One fact worthy of notice presented by the census table is, the great number of females employed in this branch of manufacture. Of the 104,061 persons just mentioned, 52,809 were females, and of these 26,352 were above 20 years of age. Yet in some other occupations the proportionate number of females is greater, the numbers being respectively—in cotton, 222,612 males, 247,705 females; flax, 46,051 males, 52,809 females; silk, 45,169 males, 69,401 females. In woollen cloth it is less—86,649 males, 51,165 females; and in hosiery, 35,423 males, 30,026 females. In some occupations the employment of females almost entirely disappears. Apart from her duties as a wife or mother, and considering her

solely as an operative, the factory system, when properly regulated, is not unfavourable to the woman. A strong female in the worsted mill could recently earn 10s. per week ; and if clever at her work, a larger sum ; and there is nothing in her mode of employment more injurious to health than in any other of the more usual forms of labour. Amidst many temptations, her moral character will bear comparison with that of any other class of females. Of 773 offences committed in Bradford, in a given period, only five were attributed to mill-girls, out of a population of 16,716 females thus employed. The number of illegitimate births in the West Riding is 7 per cent., whilst in the more favoured agricultural districts it is 9 per cent., and in others 11 per cent. In the domestic economy, the industrial arrangements of our country must exercise a varied influence. Where there is no work for females, the men will require higher wages. When the women spend ten hours in the day at the mill, the income of the family will be thereby increased, but its higher interests will be in peril ; and it will require much tact and resolution to maintain the requisite tidiness and thrift, and secure the numberless conveniences that by an Englishman are included in the idea of home. There is, however, much more of real comfort in the every-day life of the operatives in this neighbourhood, than the mode of their employment would indicate to a superficial observer. The dark and care-worn countenances are not here met with that make the heart of the stranger sad when visiting our large manufacturing towns. We do not remember that we ever, in any place or on any occasion, saw a greater proportion of comely and happy-looking young women, than at a meeting of Sabbath-school teachers we once attended at Keighley.

In other respects, also, the statistics of the West Riding are favourable to the mill population. The attendance at places of worship is higher than the average of England. Between 1841 and 1850, out of every 1000, the average mortality was—in Manchester, 33 ; Leeds, 27 ; London, 25 ; Bradford, 25 ; Norwich, 24 ; Halifax, 22 ; Keighley, 21. As to extreme age, the returns were less favourable ; there being in Britain 28 persons above 70 years of age in every 1000 of the population, whilst here there are only 21. There was one blind in every 1231 persons, the average of Britain being one in 975 ; one deaf in 1640 persons, whilst the average is one in 1670. There were 51 paupers to every 10,000 persons, whilst the average was 126 ; 14 prisoners, in the same proportion, to 26 ; 8 lunatics, to 17 ; and 5 patients in the hospitals, to 9. For 271,279 separate families there were 267,427 inhabited houses—a return that, perhaps more than any other, tells of relative comfort and respectability.

Since the passing of the Factory Act, in 1833, the oppression of the hard master has been restrained, and the merciful master has been able to follow out the promptings of a kind heart, without the loss that would otherwise have been the consequence. No night-work is now permitted between half-past eight and half-past five o'clock. The hours of work are ten and a half every working day, except Saturday, when they are seven and a half, or sixty hours in the week. No child under thirteen years of age can be employed more than forty-eight hours in one week. Every child must attend school for two hours during each of the six working days of the week, and must appear clean and tidy. The hardships justly complained of in former times have

ceased ; and there is little about the work of the mill to depress the spirits of the children, or stunt the development of their frame, unless there be extreme weakness, or they have to go a great distance from home to their labour, along lonely and exposed roads. The regular hours kept at the mill prevent the forming of habits of dissipation and necessitate the exercise of self-control ;—a great improvement upon former usages, when the combers, we are told, “worked one week and *laked* the next.”

We have witnessed many noble instances of disinterestedness among the working classes. Relatives of every degree are willing to endure severe privations, that loved ones, when sick, may have every possible comfort. We have known long illnesses borne with holy resignation ; we have seen the young, and the strangely beautiful, bright with joyous anticipations of future glory, when disease has come and slowly wrapped around them its pallid mantle ; and we have conversed with venerable men, and with aged women, lovely as an ivy-crept ruin at sunset, who, by their sprightliness, chattiness, and kindliness, have re-doubled the comfort and gladness of the hearth-stone by which they have sat, their children, and children’s children, proud of their presence. Like clusters of gems that rest quietly and unseen in the bed of the brawling brook, there lie in the deep heart of the poor of our nation masses of ore of gold, which the Great Master will by and by work up into vessels of honour, that will brighten even heaven.*

* Baines’s History of the Cotton Manufacture in Great Britain, 1835. James’s History of the Worsted Manufacture in England, 1857. The Census of Great Britain in 1851. Reports of the Juries—Exhibition of the works of Industry of all Nations, 1851.

CHAPTER VIII.

THE MILL AND THE MARKET.

THERE are two separate spheres in which the mill-owner is called upon to move ; two distinct parties between whom he has to be an umpire ; and as the interests of these constituents have an apparent, though not a real antagonism, a wise discrimination is required, and much of the spirit of kindness, for their right adjustment. He has a stern duty to perform to his workmen, who fabricate for him the material out of which he has to make money ; and he has another duty, equally stringent, to perform in reference to the mode in which he prepares the material and in which he disposes of the fabric when completed. We have to regard Mr. Sugden in these two positions ; and reserving all notice of the former for the next chapter, in the present we shall confine ourselves to his history as a maker and seller of worsted yarns and stuffs, without any reference to the service or remuneration of the spinner and weaver.

In order to give completeness to our narrative, we must return to the circumstances of the senior Mr. Sugden. When about twenty-three years of age, in the year 1790, we find him resident at Dock Royd. As he is said to have

inherited a small farm from his father, we infer that the removal of the family from Haworth was between his birth and manhood, and that in the meantime the farm had been entered upon. It was six acres in extent ; and we have now to trace the subsequent prosperity of the family from this unpretending commencement. But we are not on this account to regard it the less ; as we do not despise the Humber, with its mass of rolling waters, simply because we can trace those waters through the Worth, the Aire, the Ouse, and other tributaries, to the fissure in some rock, or to a tiny spring, hid by a tuft of grass, or by a cluster of wild-flowers on the moor. At that time there was a dwarfishness connected with many things that are now mighty. Our exports and imports, our modes of trade, our shops, cities, armies, and national debt ; our non-conforming denominations, meeting-houses and religious institutions, were all in their infancy, compared with their present strength. Attached to the farm there was a messuage, not now in existence, but resembling in its appearance the farmer's dwellings still seen in the hamlets on the same hill. The principal apartment in them is called "the house," where the family sit and take their meals, and the greater part of the work is done. The attention of the stranger, on entering, is attracted to the ceiling, where he sees a number of parallel rows of cord, across which something is thrown, which he is told are oat-cakes, but which we have known to be mistaken for skins hung there to dry ; and so placed as to screen those who sit by the fire from the draft of the door, there is sometimes the long-settle ; but this cozy mode of bench is passing into disuse. The window extends across nearly the whole side of the apartment, with several stone

mullions. In the farm-house at Dock Royd, Jonas was born. It was then common to alternate the labour of the loom with agriculture.

At this place Mr. John Sugden began his career as a manufacturer, probably about the time of his marriage, as Mrs. Sugden's father, Mr. Newsholme, was regarded as the most extensive manufacturer in the neighbourhood. He was connected with both worsted and cotton, and had several places for the delivery of wool to the spinners, among others, at Bolland, in Craven, and one in the vale of Todmorden. There were then no worsted mills in the neighbourhood. The wool was given to the hand-spinner, and, when brought back in yarn, to the weaver, who wove it on his own premises, in the hand-loom. We learn from James's History, that the inhabitants of Keighley and Haworth were amongst the most expert spinners in the seventeenth and eighteenth centuries. The principal fabrics manufactured by Mr. Sugden were drawboys and shalloons. The former were so called, because the weaver was assisted by a boy, who had to draw a string, by which the figures were raised in the piece or web. Shalloons formed the material of female dress, and are described as being "full twilled stuffs, that is, twilled on both sides, made of single warp and weft, woven with four treadles in a variety of qualities, some having five score hanks of weft in a piece, others eight or nine score, and ranging in breadth from 32 to 36 inches wide, and 29 yards long." They have since been made with as many as 25 or 30 score hanks. The manufacturer frequently took his single web to market on his own back, or on horseback ; but Mr. Sugden's business was too extensive to admit of this mode of conveyance.

The great market for worsted stuffs was then at Halifax, on the Saturday in each week. This town is about ten miles distant from Dock Royd, and in going thither he would have to pass over hills of considerable elevation, and along a steep and rugged track. The path, we infer from the name, is a way padded by human feet or the feet of cattle, whilst the road tells of a higher state of social improvement, when man rides upon the bridled horse ; but until the bridle itself has been superseded by the rein, few efforts are made to facilitate the traveller's progress ; and in the earlier days of manufacture, there had to be many an adjustment of the pack, and much care had to be taken in crossing the unbridged stream, or the broken rock, before the market could be reached. It would seem, that at an earlier period still, even the pack-horse was unknown, as in the list of crimes punishable in the forest of Hardwick, we read of goods conveyed handabend (in the hand), and backberand (on the back) ; but there is no reference to any other mode of transit—an omission that would scarcely have been presented, if horses had been in use for this purpose, more especially if the summary mode of execution here exercised was established, as many suppose, for the special protection of the clothier. About two hundred years ago, the charge for conveyance from Exeter to London, was £7 a ton, or 1s. 3d. a mile, in the money of that time. In December 1857, goods were carried between Liverpool and Southampton for five farthings a ton.

The town of Halifax had already attained to a considerable degree of commercial prosperity. Four hundred years ago it had only thirteen houses, but about a century afterwards, the manufacturers of Flanders fled in great

numbers to England on account of the violent persecutions in their fatherland, and many of them became located in this neighbourhood. They were, perhaps, sent hither by the Government, that by their quiet habits, they might tend to neutralize the violence of a district in which the headless trunks that had so often dripped at the foot of the gibbet-axe, told either of great barbarism among the people, or of great recklessness of bloodshed upon the part of the frith-burghers who formed the jury. Or, it might be, that they were attracted by a similarity of craft, and by the number or peculiarity of the streams that here flow ; as England's place and power can testify that there are more things than "books" to be found "in the running brooks." We have thus an additional proof, how much the character of a people is influenced by the physical structure of the country in which they live. Had there been no wolds in Britain, with their streams and minerals, where would have been a great portion of its present wealth ? In 1779, the increase of trade led to the building of the Piece Hall, which, when seen from the entrance to the interior quadrangle, is one of the most imposing erections in the country. It is 100 yards long, and 91 broad, and covers a space of 10,000 square yards, but was built at the small cost of £12,000. It is proof against the two great dangers to all treasure, burning and burglary. It has 315 separate cells, or sale-rooms, in which the manufacturers were accustomed to expose their goods, and the merchants, on seeing them, made their purchases. Two of these cells were occupied by Mr. John Sugden. But the mode of transacting business is now entirely changed. The merchant gives an order for the goods he requires, and they

are made on agreement, or the manufacturer makes up goods in large quantities, and awaits a sale. The class of small manufacturers, such as Mr. John Sugden was at the commencement of his career, has now almost entirely disappeared, and the cells in the Piece Hall, not being required for their original purpose, the greater number is empty ; and the throng of other years, when goods to the amount of £50,000 were sometimes disposed of in one day, has been succeeded by a quietness now chiefly broken by the noise of the opening door, as it creeps along the corridors, and though it is not yet entirely abandoned, no one can look in on the market-day without the coming of a mournful and regretful feeling. The hall of the merchant prince may become desolate as the monarch's palace. For one day, after an interval of four years, it presents a scene of unwonted animation and great interest. About 20,000 Sabbath-scholars assemble on the green sward of its court ; and whilst numerous spectators look on from the colonnade, the children peal forth the songs of Zion, accompanied by strains of music, and make the chord thrill that is only responsive to the voices of children, but that, when meetly touched, has no equal in sounds heard out of heaven.

In those days, the journey to the market-town had its peculiar character and importance. Neighbour accompanied neighbour, and the length of time they had to travel together, and their community of interests, generated a pleasant kind of gossip, for which the man of business has now neither opportunity nor inclination, as rapidity of transit and isolation are required for the maturing of his plans, and until his work for the day is done, he has small time for greetings, and can know no rest. At the beginning

of the last century, as we learn from Thoresby, the refreshment provided for the clothiers at their inns consisted of "a pot of ale, a noggin of porridge, and a trencher of boiled or roast meat, the charge for which amounted to twopence." When a rapid sale of goods allowed of a return home before the postman or carrier had passed along the same line of road, it was a position of consequence, as the individual thus favoured was the first to tell the men, who were waiting for the purpose at the village shop or the blacksmith's forge, what was the state of the market or the news of the day. The penny paper, finding its way to almost every home, has deprived the pot-house oracle of his vocation, as it precedes him, and tells more to the eye than he can to the ear; and there is so much to be read, that no sober man has leisure to seat himself in the idle chair of the old order of politicians, who formerly exercised so absolute a sway over the minds of their wondering auditors.

For a considerable period, Mr. Sugden was in partnership with Mr. James Hey, but in what year the connexion commenced we have not been able to ascertain. At first they had five combers, who worked in a room at Dock Royd, and they had a number of weavers in another room at Dean Field. They then ran a small mill at Lumb Foot, about two miles nearer the source of the Worth than Dock Royd, and the first mill on the stream except Ponden and Griff. The first worsted mill was erected in 1784, on the Wyre; and the first in the parish of Bradford in 1792. The difficulty of procuring yarn for the weaver was great. A manufacturer, near Otley, had his yarn spun in Cheshire and Derbyshire. We are told (James's *History*) of other

manufacturers who joined together, and sent a boat load of tops into Craven by the canal, where they were delivered in quantities to some shopkeeper or farmer, who distributed them among the cottages around ; and when the work was done, the yarn was collected and returned in a similar manner. When the summer's sun shone on the green bank, and the flowers sent forth their sweetness, it was not unusual for a factory to be extemporized in the open air. At these favoured seasons, few in number, but so rich in their loveliness, that they almost lead us to forgive our climate for its wonted sternness ; amidst the hum of many wheels, the secret was imparted, the oft-told joke repeated, and the witty or the mirthful had an opportunity to exercise their gifts ; and sometimes the voice of song was heard to steal upon the still air, as it told, in rude dialect, of the foray and the war, or the laughter-moving happening to some luckless wight ; at a later period the song yielding occasionally, with better effect, to a spirit-stirring strain from one of the hymns of William Darney or Charles Wesley.

The mill at Lumb Foot was exclusively for spinning yarn, all the stuffs being woven in the hand-loom. Joseph Helliwell, who is still employed by the firm, took work to this mill in the year 1800. The stuffs then woven were calimancoes, described in James's *History* as plain and striped, seventeen inches wide and twenty-nine yards long, stout, made with single warps, glazed in finishing, and chiefly employed for making ladies' petticoats and chair-seating ; but Mr. Sugden's fabrics were principally wrought for the Belgian market, until the imposition of a high tariff prevented their exportation. About the year 1806,

Sugden and Hey built a mill, to which they gave the name of Providence, near the village of Oakworth. The workmen were brought hither from Lumb Foot, which was no longer kept in their hands. The new mill held three frames, not more than half the size of those now in use, each of which was tended by three or four girls. A man could spin, in the usual way, if he were a good workman, about eighteen hanks per day, there being in one hank of worsted about 560 yards; but each of these frames span about four hundred. Under the old system one comber could supply thirty-five spinners with work, and it required ten spinners to supply yarn for each weaver. The mill was turned by water only, so that in the dry weather of summer there had to be a temporary cessation from work. It was carried on by the firm upwards of twenty years.

This was a period of great anxiety to the spinners and weavers, as the results of machinery were only seen by them in a diminution of wages, and the gradual displacement of the kind of work by which they and their fathers had been accustomed to earn their living. The transition state is always one of trial and peril. When men of the most far-seeing intellect are found to have been mistaken upon questions affecting the general interests of the nation, need we wonder that uninstructed operatives have been unable to understand that a present evil, severely felt by themselves, was to tend to the ultimate good of the class to which they belong; and that whilst the pressure of this evil was heavy upon them, taking away the bread of their wives and children, the expression of their resentment was sometimes terrific in its character? They are gradually learning the truth. They see that whatever may be the consequences

to themselves, the use of machinery has become a necessity, the course of which will be onward, whatever amount of opposition may be brought to bear against its adoption. Joseph Fowler, a working weaver of Glasgow, said, thirty years ago, when examined before a Committee of the House of Commons, "The weavers know perfectly well that machinery must go on, that it will go on, and that it is impossible to stop it." They must be willing to apply the knowledge they have gained to the present and the future, as well as to the past. The supercession of manual labour by machinery has not reached its limit; and there are many branches of service that will yet have to feel its effects, as further improvements are made. The tremendousness of the consequences not unfrequently involved in its adoption, will make the master careful in its introduction to new modes of operation, that its pressure may come gradually, and as lightly as possible, upon those who will thereby be deprived of their life-long vocation. The workman's rights may not be vested, but they are valid; and they will be respected by all masters who seek to live according to the precepts of the Divine Word.

The mill-hand shares in the benefits from machinery and modern science in common with all other persons. Without mentioning the difference in the price paid for his own clothing, we may take the very first work that he does on a winter's morning. Would he be willing to exchange the lucifer-match, by which a light is struck in a moment, for the old tin box with its flint and steel, and tinder that, perhaps, would give no spark, or match that would not ignite, notwithstanding a wearisome expenditure of breath in trying, amidst the darkness and in the cold, to coax it

into a flame? There might be a similar contrast drawn relative to all he has and all he does in his own house; by which the advantage gained from the new order of things would be rendered apparent.

When Jonas ceased to attend the school at Hare Hill, he had at once to put on the long slip that gives to the men about the worsted mills so singular an appearance. He had to learn all the branches of the trade, combing, spinning, and weaving. At that time even children worked twelve hours every day, six days in the week. When collecting the information we now communicate, an old man told us, that when six years old, he had to go to the mill at six o'clock in the morning, and sometimes had to remain there until nine at night, with only one hour for dinner, and no other interval of rest. He was frequently ready to fall to the ground from hunger and weakness. Under such circumstances, what a mercy to the world is the institution of the Sabbath; for one day in seven the condemnation on fallen man removed, and the rest of the primitive Eden again permitted. Jonas soon began to attend the market at Halifax, sometimes on foot, and at other times accompanying the cart. It was the partial failure of his father's health, and his own activity of mind, that led him to attend to business at so early an age.

Mr. and Mrs. Sugden are spoken of by their still surviving work-people as having had at this period the high esteem of those whom they employed, for their kindness of manner, and their readiness to render assistance to all who might be in want. They were remarkable for their attention to order and regularity; and for their integrity, industry, and success. All the older branches of the

family assisted in one or other department of the business. They went to the mill in the same plain attire as those with whom they worked ; and the deference paid by both sons and daughters to their worthy parents gave promise of the blessing that has been since afforded, in their own attainment of comfort and affluence.

Mr. Jonas Sugden soon discovered that the affairs of the firm were in an unsatisfactory state. The partners supposed that they were making money ; but for years there had been no settlement of the books. Hey kept a shop on his own account ; and there was a confusion of the two concerns, that rendered it the more difficult to ascertain the monetary position in which the firm stood. Mr. Jonas insisted on a balancing of the accounts. When this was done, it was found that, without great care, it would be impossible to continue the manufacture in the way that had been hitherto pursued, or the end would be certain ruin.

The town of Bradford had now become the staple for worsted goods, and Halifax had lost its pre-eminence, from its delay in adopting the factory system. It is called by Leland, in 1550, "a pratty quick market-toune," and is said by Clarendon, in 1662, to be wholly dependent upon clothiers. At the time of Mr. Jonas Sugden's birth, it had 13,264 inhabitants ; in 1851, they had increased to 103,778 ; whilst within the same period, the increase of Halifax was little more than threefold. There was then a Piece Hall at Bradford, but as it has recently been converted into shops, we have in this fact another illustration of the great difference that has taken place in the mode of conducting the sale of worsted stuffs. The warehouses of this

rising town rather resemble palaces than stores. At the beginning of the century, about 3000 pieces of stuffs were brought weekly to the market ; but there were recently three establishments in Bradford, each of which disposed of about 12,000 pieces weekly. When little more than fifteen years of age, Mr. Sugden attended this market, walking thither a distance of ten miles, and returning the same day. Before he had attained his seventeenth year, the principal responsibility of his father's business rested upon him.

This was a period of great commercial depression, in consequence of the reaction that followed the establishment of peace, after a long and arduous war. The system of Owen was delusively presenting to the minds of the working classes the effects that would follow if another order of things could be established ; and Hunt and other leaders increased the agitation by attributing the distresses under which they laboured to the incapacity or corruption of the Government. On the 16th of August 1819, a public meeting at Manchester, on the spot that will long be known by the name of Peterloo, was dispersed by the yeomanry under circumstances that were calculated to increase the general discontent. The passing of what were called the " Six Acts," had the effect of repressing all further evidences of disaffection ; but every well-wisher to the liberties of his country must regret when its position is such as to require laws so stringent for the maintenance of its peace. By these occurrences the difficulties were increased with which our youthful manufacturer had to contend.

In a list of persons attending the Piece Hall at Bradford, in 1821, with the inns at which they " put up," we have

the name of "Jonas Sugden, Nag's Head, from Keighley." In 1824, the partnership between Sugden and Hey was dissolved. The concern was carried on in the name of Mr. John Sugden, and Mr. Jonas set himself to work to render it successful, with an earnestness that never ceased, until, after the toil of more than thirty years, his brain gave way under the pressure, and he was reluctantly obliged to transfer the burden to other hands. The struggle had commenced when he saw, that without a better method of keeping the accounts, the firm must soon become bankrupt. He tried hard to make it rally, but failed in the attempt. He then sought a dissolution of the partnership, which was not effected without great difficulty. And when the business came into his own hands, there was a long season of thrift and throe, before he could conclude with certainty that the tide had turned, or be assured that the vessel would float with the rising wave. The first change upon which he resolved, was to abridge the amount of business done to the means of doing it. For some time, he gave up, to a great extent, manufacturing on his own account, and span by commission. The good effect of the decisive step he had taken was soon seen, as each yearly examination of the accounts revealed a steady increase of capital. These particulars were learned from himself by the author, when walking from Shipley to Keighley, through the fields, in the last conversation we ever held with him of any length; and had we then thought that we were to become his biographer, or had our memory been more retentive, many an interesting fact might now have been recorded, and an example still more instructive have been presented, for the imitation of the young, when called to enter upon the battle of life.

Here was the secret of Mr. Sugden's success, and we should be guilty of a gross neglect of duty, were we not, in these times of departure from right principle, to give it the most prominent record in our power. He would never purchase raw material, unless he had the cash on hand to pay for it when the bill became due. With the shrewdness he possessed, he was often enabled to foresee, as by a prophet's power, the certainty of a rise in the market ; yet he was never known, on any occasion, however flattering might be the prospect, to take advantage of the circumstance, unless he had the means to enable him to carry the transaction through without any risk. Nor would he ever draw a bill, or lend himself to any scheme in which this deceptive mode of doing business was practised. He seemed often to have an intuitive knowledge of the result to which the course he saw pursued would lead ; and when he mentioned his thoughts to his friends, they would sometimes smile at the strangeness of his anticipations, and at the improbability of their occurrence ; but what he thus foretold, perhaps many months before the event, almost invariably came to pass in due time. Those who had the opportunity to witness his wonderful foresight were reminded thereby of the words of the Psalmist, " The secret of the Lord is with them that fear him."

In 1833, a single room was taken in Mytholm Mill, into which twelve small spinning-frames were put ; and this was then considered to be an extensive scheme, and to have invested the concern with a character of importance. The Providence Mill was gradually enlarged, and in 1838 there was an enlargement of greater extent, and an engine was put in. In the course of the next year, his venerable father

departed to the realm of rest. The firm was then changed from John Sugden and Sons to Jonas Sugden and Brothers. In 1843, a new mill was entered upon at Mytholm, built by John Craven, Esq., of York. In the following year they came to Vale Mill. There was a mill at this place which had been run by John Greenwood, Esq., as a cotton mill, being the second mill of the kind in this neighbourhood, the first having been erected about the year 1780 ; but the manufacture of cotton in this part of the country has for some time been entirely abandoned. Isolated manufactures seldom succeed, even though rent should be lower and wages less, from the additional cost of transit, and the numerous collateral branches from which assistance has to be derived.

The Vale Mill is situated on the Worth, in the parish of Bingley, and near the junction of the parishes of Keighley and Haworth. It is so named, we presume, on account of its locality ; but in a more open country, the glen in which its white walls appear, would scarcely be called a valley. In the open space in which it stands, there is room for a large dam, and for a goit and a row of cottages on its southern side ; but part of the site occupied by the mill has had to be excavated from the slope of the hill. Within the memory of persons now living, it was nearly a solitude ; and the inhabitants of the two sides of the Worth had as little intercourse with each other as if they had been separated by a desert. When the cotton mill was broken up, it employed about seventy hands, who received £30 a week in wages. It is probable that a greater number of hands was employed at its commencement than at its close, though a much smaller mill, as the improvements in machinery, in the meantime, had superseded manual labour to a con-

siderable extent. It was then regarded as so vast a concern, that it was called, from its business and bustle, "Little London." Nor need we be surprised at this, when we look at the dimensions of a previous mill, on a narrow stream running down the hill in the same neighbourhood, called Old Mill, but now converted into a cottage, the interior measurement of which is seven yards and a half by five and a half, and with only one storey. At one time a considerable amount of money was realized by the proprietor of the original Vale Mill. It was worked day and night when the times were good. When children first went, they received nothing for six months, and then had 3d. per day. The wages of the men and women were nearly equal; about seven shillings each per week. An old man from whom we received this information had, at one time, to pay a whole week's wages for a peck of meal.

When the Messrs. Sugden entered upon the mill, the cotton machinery was at once removed to make way for the worsted; and from that time to the present there has been continual enlargement and adaptation. When all the intentions of the master mind by which it was planned are completed, it will form an establishment that will be, in all respects, adapted to the extensive business now carried on by the proprietors on the one hand, and, on the other, the comfort of the hands who earn in it their daily bread. The old mill, though itself enlarged, is now so completely overshadowed by the much larger buildings that have been since erected, as to appear comparatively insignificant. He who once thought to have rendered this imposing structure a source of blessing to all the families connected with

it, is not there ; but it is evident, on entering the premises, that the earnestness by which he was animated still lives. From the three brothers to the least of the girls who tends a frame, all appear to pursue their business with activity and determination. And yet we see no sign of languor ; no countenance upon which a smile may not naturally play, and not a particle of the brutality that an author to whom we shall afterwards refer, charges against the working classes of our manufacturing districts. Near the entrance, suspended from the wall, there is an announcement which will account for the decorum and orderliness that reign among all classes of its occupants. It is to this effect :—

“NOTICE.—Jonas Sugden and Bros. wish and expect,—
1st, That every person in their employ attends some place of Divine worship every Lord’s Day. 2^d, That every youth dependent on those whom they employ, attends some Sunday and day-school, from the age of six years and upwards. 3^d, That those who are of proper age, and the parents and guardians of the young, make choice of their own school and place of worship.

(Signed) “JONAS SUGDEN.

“JOHN SUGDEN.

“ROBERT N. SUGDEN.

“JAMES SUGDEN.”

To a stranger, the noise of the machinery in a mill is most perplexing ; and the more so, as there are a thousand questions he wishes to ask, but thinks it in vain to make the attempt. We know not which appears to be the most wonderful construction, a mill or a man-of-war ; both astonish by their vastness, and by the order and variety of

their internal arrangements. The array of skeps, bobbins, reels, cans, slivers, slubbings, rovings, yarns, and pieces, appears to be without end. The rapidity with which the straps rush round the pulleys, the even movement of the frames, the whirl of thousands of spindles, the pure white wool, here seen in a thick roving, and there attenuated to a fineness like gossamer, and in the weaving-shed, the swinging of the lathe, and the incessant click-click of the shuttle, so bewilder the mind, that it is some time before we can bring ourselves to the calmness required for watching the process and progress of the manufacture, as we may here, from the wool of the fleece, as it comes from the sheep's back, to the cloth as it is ready to be made up into dresses for the fair ladies of many lands. The lighting, warming, and ventilating, are all contrived on the most approved principles ; and we do not wonder at the remark said to have been made by one of her Majesty's Inspectors of Factories, as he looked around, " This is as it should be—a model mill." The cleanness of the floors, the whiteness of the walls, the freedom from dust and from anything offensive, the graceful forms of many parts of the machinery, the taste displayed in the shape of some of the commonest articles and instruments, with the high finish of the frames and the brightness of their metal, all excite surprise, and are altogether different to the ideas formed by the uninitiated of the economy of a mill.

When Vale Mill is completed in all its parts, it must employ at least sixteen times the number of hands that it had when used for cotton ; but the increase of wages will be considerably more than in proportionate ratio. The works now cover more than two acres ; and their reservoirs

and water-courses, six acres and two roods. The mill is worked by four water-wheels, two of which are of most imposing size, and will be looked upon by visitors as the greatest marvel they see in the premises, though there are so many sights of interest. They are 45 feet in diameter, and 9 feet wide. There will be two steam-engines to continue the works, when the water is low from drought ; and when the full power is on, it will be sufficient to turn from seventeen to twenty thousand spindles, with other requisites. When Sugden and Hey dissolved partnership, they would have from 270 to 280 spindles running at a speed of from twelve to sixteen hundred turns per minute ; but the spindles are now made to run at the rate of from three to six thousand turns per minute. By this means we can form some idea of the great amount of work done in the mill ; for if we take the average of both spindles and turns, there must be one hundred million turns of a spindle by its machinery every minute ; and in the ten hours of the day, supposing every spindle to do its work, sixty thousand millions ; and every one of these revolutions does something towards the preparing or perfecting of a greater extent of yarn.

In the Official Catalogue of the Great Exhibition, J. Sugden and Brothers are said to have exhibited the following articles :—" Plain and striped calimancoes ; strong worsted merinos ; union and princetta says ; strong union and merino shalloons ; merinos ; cubicas ; summer cloths, double twill ; union princettas ; bombazet ; worsted heald yarns ; worsted genappes ; mohair and alpaca genappes ; 800 specimens of yarns, used in the manufacture of poplins," &c. The stuffs were a large assortment, suitable for

different markets, home and foreign. The yarns, plain and fancy, differed in thickness, quality, twist, and colour.

Two prize-medals were awarded to the firm, and the following notices appear in the *Reports of the Juries* :—
 “SUGDEN, JONAS, and BROTHERS, manufacturers, Dockroyd, near Keighley, Bradford, (167, Classes XII. and XV., p. 494.) For says, princettas, cubicas, shalloons, &c., made of English wool,—alone, and in combination with cotton. They are chiefly intended for foreign consumption, and they are of great regularity in the weaving, and highly creditable to the producers.”—*Reports*, p. 357.

“The variety of smallware yarns shown by J. SUGDEN and BROTHERS was very great, and their general management must give them a good position in the market for this class.”—*Ib.* p. 360. The prize medal was awarded for their “genappe, mohair, and poplin yarns.”—*Ib.* p. 361.

At the French Exhibition there was awarded to the firm a medal of the first class. They are said to have exhibited “a large collection of worsted yarns, as samples of the numerous kinds that they fabricate ;” and these are pronounced to be “generally well made, and to prove the possession of an excellent knowledge of the manner of working these different materials.”

“ROYAUME-UNI.—*Médailles de 1re Classe.*—MM. Sugden et frères, filateurs à Keighley, ont exposé une grande collection de fils comme échantillons des nombreux genres qu'ils produisent. Leurs fils en laine, merinos, métis, laine anglaise, poils de chevre alpaga en simple, leurs doublés en plusieurs bouts et retordus, blancs et en couleur, sont généralement bien faits, et prouvent une grande connaissance dans le travail de ces différentes matières.”

CHAPTER IX.

THE CHRISTIAN MASTER.

WITHIN the period to which our own memories can reach, a new race of men has sprung up around us, who may be regarded as the representatives of our country and the type of our age. Nearly in every place, and in every branch of our national economy, their influence is paramount. We see them in the hall of legislation, the support or the overthrow of her Majesty's Ministry ; their municipal influence is equally powerful ; our unrivalled fleets are laden with their produce, and their manufactures find their way into regions where no Briton was ever seen, and where no sound of our land's language was ever whispered ; the gatherings of their tribute and custom are the principal item in our national revenue ; they are the great patrons of our arts ; when broad lands are on sale, they are commonly the successful purchasers ; and even when we visit the moors in the remotest parts of any of the three kingdoms, we find that the game as it rises from the heather, or the peasant as he passes cheerfully to his well-remunerated labour, tells of the influence of some prosperous factor, whose dwelling is within sight of towering chimneys and noisy mills. But the power which the manufacturer thus possesses is indirect

and remote in its effects, and he shares it in common with others ; whilst the influence he exercises over his own workmen is immediate and constant, and permeates everywhere. There has been nothing like it since man began to exercise mastery over man. Not the monarch with his subjects, the senator with his clients, the baron with his serfs, or the chieftain with his warriors, has wielded an equal power. For a time, and under certain circumstances, their authority may be more absolute ; but that of the master is more constantly felt, and diffuses itself through more numerous channels. We have seen more than a thousand persons, of both sexes and all ages, issue forth from under an arched gateway, making a noise on the pavement, with their iron-bound clogs, like the tramp of troops of cavalry. Over all these the influence of the employer is of this all-pervasive kind. It is felt by the workman every time the pan is placed on the fire or the oven heated ; every time an article of clothing is put on, a piece of furniture is purchased, or a penny spent for salt or shoes ; by his children at their play ; in his modes and times of recreation ; during ten hours of the day, in the very air that he breathes and the light by which he sees ; in many instances, in the place he occupies in the house of God ; in his circumstances during sickness and old age ; and in all that surrounds him in the room in which he lies down to die. We say that “ there’s a divinity that doth hedge a king ;” this is not for his personal worth, but because of the power with which he is invested ; and if so, is there not a portion of the same majesty resting upon the manufacturer, adding to the character of his greatness, but increasing in a ratio that may well appal him in his medi-

tative moments, the tremendousness of his responsibility before God ?

At an early period of his successful career, Mr. Sugden was fully alive to the greatness of the obligation under which he was laid, to promote the present and eternal welfare of all that were under his influence. It was a question he continually asked,—

“ How shall I walk my God to please,
And spread content and happiness
O'er all beneath my care ?”

Thus he writes *May* 24, 1822 :—“ My mind has been impressed with the thought that it is our duty to establish a Tract Society. I have felt pained that the accomplishment of my wish has been so long deferred. But, bless the Lord, I have got eased of this uneasiness, as we are now circulating tracts through the greater part of our neighbourhood. But there is another source of uneasiness and anxiety ; and that is, a fear lest I should not prove faithful. For what an opportunity we have of doing good, in that we have access to every family near us, and to each branch of every family. Under such circumstances, what an opportunity of warning every person of the danger they are in without religion ; of showing them the absolute necessity of salvation—a present salvation ; of preaching Jesus as suitable and sufficient for them, in order to the reception of that salvation, when they embrace Him ; and of trying to persuade them to accept of Him and his offers ; and also of engaging in prayer with them and for them. Lord, make me faithful to my duty and in my duty, and enable me to do all with singleness of eye.”

The strictness of the discipline to which he subjected his

own mind, was carried into all the departments of business with which he was connected. From his known exactness and his precision, when work-people entered upon his service, they frequently regarded him with a degree of prejudice, and watched his conduct carefully, that either "in his walk or talk" they might discover some fault; but many who began their connexion with him under these unfavourable impressions, have been heard to declare afterwards, that "they never worked for one they liked better as a master." No one dared to commit an impropriety in his presence, and all loose conversation was hushed at his approach. No one was employed by him that was known to gamble, or to frequent the public-house. When young people had fallen into sin, they were required to marry or to leave his service. There are not many localities, even in favoured Britain, in which the population is higher in its moral character, or more attentive to the duties of religion, than the neighbourhood over which he exercised so powerful an influence.

He was anxious that all his hands should excel in their various branches of employment, and when work was brought in that gave token of carelessness in the preparation, or want of skill, he was sometimes betrayed into expressions of anger; but even upon these occasions he would say, before the object of his displeasure had left the place, "I have been too hasty." No resentment was harboured in his breast; and as he forgave as sincerely as he did frankly, no one was afraid of suffering because of having given him offence, if the fault had been confessed, and a commencement was made towards a better course of conduct. As he understood practically every branch of the

business, he was the more able to detect any fault, and its occurrence gave him the greater pain. When a good character had been obtained in his service, it was a certain passport to a ready employment, in some other place, if a change of masters was sought.

Whilst he was preparing the articles which it was intended by the firm to exhibit at the Crystal Palace, he saw the desirableness of impressing the minds of the more intelligent of his people with the advantages to be derived from a cultivation of their taste ; and that an opportunity would now be presented to them of examining the noblest and most beautiful products of the artistic skill of all nations. A place was provided in London, at which for them to board and lodge ; and an offer was made to all the leading men in the concern to pay their travelling expenses, if they were wishful to embrace the privilege of seeing the varied articles of the 17,000 exhibitors. A goodly number availed themselves of the offer, and were immensely gratified by the journey and its revelations. The mishaps and adventures of this memorable excursion, and the countless wonders that were then seen, both in the Exhibition and the great metropolis, will afford subject for pleasant conversation and pertinent remark, for many good years to come. No better plan could have been taken by the manufacturers of Britain to enable them to maintain their position in the markets of the world ; as in skill and excellence of workmanship they can meet the best of their competitors, of whatever nation ; but their artisans have been regarded as deficient in novelty of invention, in their appreciation of the purer forms of elegance and beauty, and in grace. We are now daily rising as a nation in all that is connected with taste ; let

us be careful still to retain our old and more sterling qualities of firmness of texture, and substantiality of make.

In all the habits required for the efficient conducting of an extensive business, such as activity, punctuality, resolution, and perseverance, Mr. Sugden greatly excelled. He had no sympathy with the spirit that would rather allow a loss to be sustained than take the trouble necessary for its prevention. He was never unemployed, or without some object in view. All around him was made to move with the precision of the stars. Each master and overlooker knew his own department and duty. As "any time is no time," and "anybody's business nobody's business," he insisted on every one keeping his proper place and doing his own work. There were three maxims to which he required a constant attention to be paid,—“1. Do everything at its appointed time. 2. Put everything in its appointed place. 3. Use everything for its appointed use.” He adopted the rule of one whose activity and earnestness he greatly admired, “I do one thing at once, and I do it with my might.” Into everything he carried system. The oldest person in each room, or among each class of workmen, was regarded as having an authority over the rest, and to him the first appeal was to be made in cases of dispute. A workman relates, that the first time he entered the spinning-room, he threw some waste on the ground; but Mr. Sugden reproved him, and said, “Never throw on the ground what you will have again to take up.”

There was no appearance of pride or haughtiness in his bearing; he was not unapproachable, as if his dependants were an inferior race of beings; he conversed with the very lowest of them kindly and with affability; and yet no one

could take advantage of his freedom, as he still maintained the dignity required for the exercise of his authority as a master. In cases of difficulty he was never hasty in his decisions, but allowed himself time to consult with his brothers as to the best course to be pursued. The exemplary patience he thus exercised was regarded by his workmen as one of his greatest virtues. In matters of grave suspicion, when a less considerate master would at once have dismissed the offender with a stained character and blighted prospects, he hesitated as to his conclusion, until he had had an opportunity of testing the merits of the case, and had given the accused party a fair chance of defending himself from the charge. His people had all confidence, that so long as they acted with care and integrity, they would be permitted to retain their position, and would not be dismissed without adequate cause. When they thought that they had ground for dissatisfaction, they were permitted to make known their grievance ; and it gave him much pain if they threw up their employment, and for some offence or supposed oppression entered into another service, without having allowed him first the opportunity to rectify the error or explain the mistake. Hence his dependants felt that they could confidently strike their roots into the soil around them, and ally themselves to the institutions of the locality, without the fear of being required to prepare for a sudden migration, or to wrench themselves unexpectedly from loved associations. There were aged workmen weeping at his funeral, who had watched over him in his infancy, and who from the same firm, in his father's days or his own, had received every penny they had ever gained as wages since they first began

to labour for their bread. The long retention of his hands was of equal benefit to both parties. The workman learnt how to do his work, and knew that he must do it well, and the master was able to carry on, as in many instances he did, a long process of careful attention for the reforming of bad habits in his servants, or the bettering of their social condition. He did not take advantage of their prosperity, and conclude that he might diminish their wages, because he saw them rising in the world ; he rather rejoiced in their success, and was the more willing to render them all the assistance in his power. If, for instance, any one had saved as much money as would warrant him to commence the building of a house, he encouraged the project, and facilitated its execution, that it might be erected in the most advantageous manner.

When times were bad, and trade was not remunerative, the work at the mill still went on, solely that the distress might be prevented, which would otherwise have come upon the numerous hands he employed. At a time when a failure had taken place in the neighbourhood, and many persons were thrown out of work, a man with a family of small children applied to him for employment. He informed the applicant that there was not a single vacant place in his establishment ; but though unable to employ him, he gave him half a sovereign to relieve his present wants. Others, in the same circumstances, received similar proofs of his benevolence. If afterwards he met any of these persons in the road, he inquired if they had succeeded in obtaining work ; and if they had not, he again afforded them relief. To a poor comber, who called at his house seeking work, he gave a good breakfast, then invited him

to join in family prayer, and afterwards, taking him to the mill, gave him employment.

Every attention was paid to the health and comfort of his work-people. The floors of the mill, sprinkled and swept twice every day, were washed and scoured every month, in addition to the annual white-washing of the walls, as required by the Factory Act. As some of the hands come from a distance, and have to take their meals at the mill, he set apart a large room for their use, with every convenience for warming their food. It was also supplied with a stock of Bibles, which were often the solace of both old and young ; and at times a considerable part of the noon recess was employed in acts of devotion, some of the more advanced among the members of the church taking the lead in singing and prayer. This is the right way in which to seek happiness, and to acquire the grace needed to nerve the soul for its contest with evil ; and though the song of the mill may have less poetry about it than the reaper's hymn, or the voice that mingles with the rippling of the waters at the sound of the vesper bell, it has not less music to the angelic spirits that listen pleased to the cheerful strain.

If the children of any of his work-people became orphans, he watched over their interests, and took care that they did not want. A local preacher having died, leaving a wife and seven children, he commenced a subscription in their behalf, to which a liberal response was given ; and when the mother died also, shortly afterwards, he offered to take one of the boys into his house, and bring him up to the business, in addition to the relief he continued to the rest of the children.

In the acts of kindness we thus record, there may be few that are brilliant in their character, or that partake of the romance of charity. Their grandeur arises from their frequency, and from the manner in which they were exhibited. There is, we think, a great value about the facts contained in this chapter, unpretending as many of them are in themselves, from the circumstance that they have nearly all been communicated by his immediate neighbours, or by his own work-people ; and on this account may be regarded as a setting forth by their own hand, of the kind of virtue they most appreciate in a master, and of the attentions that make the deepest impression upon their hearts.* The rich may be willing to place the noblest offerings upon the altar of humanity, but unless they are accompanied by deeds of every-day benevolence, they will find little acceptance before God, nor will the donors of these insulated benefactions thereby gain the affection or esteem of their poorer neighbours, even though to themselves may arise the principal benefit from the gift. For the afflicted and the distressed the sympathy of Mr. Sugden was like an overflowing fountain ; and that it was expressed with much delicacy and an open hand, many of the recipients of his bounty bear witness, with emotions of the liveliest gratitude. He did not wait to be asked for assistance, and then give it reluctantly, or with cautions and complaints that robbed the act of all beauty. His eye watched over the whole of the wide circle that was under his influence, and

* The author has to return his sincere thanks for the assistance he has thus received to the following persons :—Benjamin Atkinson, John Baldwin, Stephen Bland, John Brigg, John Gill, Jonas Hey, Joseph Midgley, John Preston, M. A. Preston, W. Preston, John Rushworth, William Stell, John Sugden (Sykes Head School), Betty Sunderland, and William Turner.

aid was often given under circumstances in which the relief was as opportune as its coming was unexpected. We give two examples as a specimen of testimonies we might multiply to an almost unlimited extent, all breathing the same gratitude, or expressive of the same admiration. "There is one thing," says the writer, "for which I shall ever feel a kind regard for the late Mr. Jonas Sugden, and that is the labour he bestowed upon my poor mother. If he had done no more good than what God enabled him to do for her, he would not have lived in vain. I write with a heart full of gratitude when I say, that he was the honoured instrument, in conjunction with several providential be-reavements, of my mother's conversion, after she had attained her sixtieth year. While he strove to build her up in holiness, his hand was ever open to relieve her wants. After his funeral, I received five shillings from his widow, which he had requested might be given, a few days before he fell asleep. The last time he came to Lidget he had a few shillings to give to some one, which he turned over and over in his hands rejoicingly, as if he had found great spoil. The mind might be weakened, but the heart was yet right." "One night," says Mr. John Sugden, the schoolmaster, "I went with him to visit the sick. In our visits we came to a house where the father was dying of consumption. He was a member of the Baptist church. Mr. Sugden inquired particularly into his circumstances, what means of subsistence he and his family had, and then inquired into his spiritual state, as to what prospects he had of heaven. We then both prayed with him ; and Mr. Sugden relieved his wants, and told him to send to his house for anything he required. During his last illness he

was not neglectful of the poor. An old member of his class was suffering from paralysis. Wishing to send him relief, he made me his almoner, and never shall I forget the tears of gratitude the old man shed, nor his eloquent strains as he charged me to convey his best thanks to the donor, and tell him he hoped they would soon meet in heaven." Hearing of the distress of a poor family, with a sick father and five small children, he visited it, and afforded effectual relief ; and from that time the mother was allowed to send every Saturday to Oakworth House for a dinner. At another time, in addition to other kindnesses, he sent for the same female, asking her whether they were accustomed to lay in a stock of potatoes for the winter ; and being answered that they did so when they had the means, he further asked where they usually bought them, and being informed that it was at Harewood Hill, he told her to go for them as before, and have them put down to his account. Another woman who applied to him in deep distress, and who had been refused relief by one of her own relatives, was not only assisted to the full extent of her wants, but he interested himself in her case, and successfully interfered in her behalf with the parties who were giving her trouble ; by speaking to her words of encouragement, he was the means of raising her mind above her circumstances ; and now that she is more comfortably situated, she gratefully refers to his advices as the means of dissipating her gloom, and of throwing a gleam of brightness upon her future path that has never deserted her from that time to the present. When on a visit to Blackpool, finding that the means of a poor man who was receiving benefit from the waters were exhausted, by which he would be obliged to return home

before his health was restored, Mr. Sugden provided for his further stay, and then paid the expenses of his journey home. The wife of another of his work-people being ill, he offered him aid to a considerable amount ; and though its acceptance was declined, as she had afterwards to go to a watering-place, he forwarded a handsome donation in aid of the extra expenses that the family would incur.

There is a sick-club attached to the mill, to which each of the masters subscribes. The payments of the members vary, according to sex and age, from one halfpenny a fortnight to twopence ; and the receipts, when sick, from 1s. 3d. to 5s. a week. Were societies more common among the working-classes, by which the aged could be entitled to relief as well as the sick, much affliction would be prevented that is now endured, in many instances, by those who have been the most industrious and deserving.

Among the sick and aged Mr. Sugden had many pensioners, whose privations would have been severe but for his large benevolence. During many years a good man was employed by him one day in each week to visit the poor, the infirm, and the aged, in the neighbouring hamlets, who was not only paid for his day's work, but supplied with a liberal allowance to distribute among the more helpless and needy. Every week, soup, pieces of meat, tea, coffee, &c., were distributed to the poor from his own house. But it was at Christmas that his charities were upon the most extensive scale. He gave blankets, coverlets, and articles of clothing to all that were in need of this assistance. All his work-people were assembled, and partook of bread and cheese, and drank coffee together, after which a meeting was held, in which an opportunity was presented of telling

them the interest he took in their welfare, and the pleasure it gave him to see them all happy. On another day, during the same genial season, he invited all the local preachers and class-leaders, with the principal members of the church to which he belonged, to a substantial meal, and, in their turn, the widows, the bereaved, and the more venerable of his neighbours, received similar attention and kindness. At another time, in the same manner, he would have at his house the singers of the chapel, or the members of his own class, or the missionary collectors. At these times he threw off the distance of the master, and by pleasant anecdote and cheerful allusion made the occasion one of memorable enjoyment, not forgetting, however, to intersperse advices of a graver character. If any one present at the gathering of the previous year had meanwhile been cut off by death, he referred to the circumstance, and exhorted the survivors to prepare for the coming of the same messenger. To all the children of the Day and Sabbath Schools, who collected a shilling for the Christmas offerings in behalf of the extensive missions of the Wesleyan Methodists, he contributed another shilling as a reward for their diligence, and as an incentive to the continuance of their good work. When they called for his subscription he gave them refreshment, and when their labours were concluded they had a repast collectively, at which he distributed rewards of books and pictures. The joy of the children on these occasions was great.

On the Sabbath afternoon, when not otherwise engaged, he would say to some friend, "Come, let us go and see a few sick people;" and he would then commence his mission of mercy, going through the whole neighbourhood, and

calling on all whom he knew to be ill, praying with them and speaking words of instruction or comfort. Often was he known to enter the houses of those whom no one else would visit. When fever has raged, and his friends have entreated him to be careful, he has exposed himself to the infection, and cheered the dying hours of the sufferer whom all other friends had shunned. There were few cases of sickness in the hamlets around Oakworth that he did not visit, and he never saw distress that he did not relieve. In the prayers that he offered up at these times he had a peculiar tact in making the position of the sufferer his own, reminding those who listened of the prophetic description of the character of the Messiah : " In all their affliction he was afflicted." When there were no sick to visit, he would spend the intervals of the Sabbath afternoon in going from house to house, exhorting the inmates to seek the salvation of their souls, and saying, " Come thou with us, and we will do thee good ; for the Lord hath spoken good concerning Israel." In the papers that have been put into the hands of the author, written by his grateful neighbours, it is pleasing to note the sense with which such favours are regarded, as the gift of a book to the children when these visits were made, or of a shilling dropped silently into the hand, and even kind words spoken when meeting some humble acquaintance in the road, are not forgotten.

After thus learning the kindness of Mr. Sugden's heart, the readiness of his hand, and the openness of his purse, we wonder not that the sufferer turned towards Oakworth House as naturally as the stray horse, in the parish of Houghton-le-Spring, turned towards the paddock of Ber-

nard Gilpin, its benevolent rector. If sufficient relief could not be afforded entirely to remove the distress, a subscription-list was headed by a sum that at once tended to soothe the mind of the applicant and encourage the liberality of all subsequent donors. When misfortune overtook an industrious tradesman, he was ready to lend him a sum of money, to be repaid in small instalments, when the tide of prosperity again began to flow. To all the humane or benevolent institutions of his neighbourhood he was a liberal subscriber. Nor was he generous in the church, and in the counting-house hard or harsh. The Saviour's golden rule, so striking in its excellence that we are told a heathen emperor had it inscribed upon the walls of his palace, was the guide of his commercial life, as well as of his general charities. One day, meeting a person who had done some work for him, he said, "I have heard that the work you have done has not turned out well for you." The reply, perhaps from a spirit chafed by loss, was to the effect that, as a contractor, he was not accustomed to tell whether jobs turned out well or ill, and that, as he had got what he bargained for, he was satisfied. But Mr. Sugden said, that if he would make out a case his loss should be made up; and though he refused to do so, he sent him a sum that covered the deficiency he had sustained from the undertaking. This is not the only instance of the kind we might adduce; so common was the exercise of this principle, that his work-people always knew he would not allow them to be injured by the jobs they undertook. Whenever he found that the contractor for any work had given in too low an estimate, or had met with some misfortune, or had had to contend with a sudden rise in the price of the materials required,

he was not contented with a rigid adherence to the terms of the contract, on making payment ; but of his own good will gave something over and above the stipulated sum, that the loss might be less severe in its pressure. It was in keeping with the same noble spirit, that when one of the cart-drivers of the firm had thrown a heap of stones in the way of some masons who were working, persisting in what he did, though told of the inconvenience it would cause, Mr. Sugden, on being appealed to, and seeing the annoyance that had been given, through the perversity of the carter, at once gave the masons the sum of £5 to indemnify them from loss.

There were periods in Mr. Sugden's commercial life, when the heart of the masses was sternly set against all masters and magistrates, regarding them as in a league for the oppression of the poor ; but the spirit of kindness he threw into all his intercourse with the persons he employed, his great liberality, and his acknowledged integrity, saved him from the attacks upon character to which others were exposed ; as, whatever might be the insinuations of the stranger, his own hands had too many proofs of his disinterestedness to be induced to regard him with suspicion. A few years ago, when there was a strike in the neighbourhood, he was accused of assisting the firms whose hands had struck, in order that they might thereby be enabled to hold out against their workmen for a longer period. As this charge was by some believed, and if allowed to pass without notice, might have acted injuriously, he thought it right to defend himself from its consequences ; and, in order that he might have the opportunity, he called a meeting in the shed, at two o'clock, on the Saturday afternoon, this

being a period of leisure, when he told the persons assembled, that the firms in question would spurn the very idea of receiving anything from him to enable them to overcome a combination of their work-people ; and informed them, that it was sometimes necessary to reduce wages, in order to compete with others in the market, giving them an instance in point. “ We have been making,” he said, “ during a good part of the last twelvemonths, a certain kind of goods, that we can only sell at one period of the year. When the time came, the person to whom we had always sold this description of goods, came again as before. The goods were ready. He asked the price. But when informed, he said that he could get the same quality of goods for less money. We told him we had named the lowest price we could take. So he left them, and went where he could get an article at a cheaper rate. The goods were left on our hand. Now, in such a case what are we to do ? There are only two ways in which we can act. We must either reduce the price of the goods, which can only be done by lowering the rate of the wages we pay for their production, or we must give over making them, as the merchants who are accustomed to purchase them will resort to those manufacturers who can afford to sell them at a less price, from paying a lower rate of wages. It is plain, that if we cannot make an article in this neighbourhood as low as they are doing in other places, we shall receive no orders for goods. They will be bought at other places, and we shall be left without employment. This arises from competition. And who can prevent it ? I had rather close the firm than that peace should be broken between us and our work-people. I am ready, at any time, to meet a committee, and reason

with 'them, and make explanations, if our people are dissatisfied with their wages." When trade was dull, it was Mr. Sugden's invariable custom to watch attentively the turns in the market, and to embrace the advantage of any favorable opening that might be presented, in order that he might not have to reduce the wages of his hands ; and when necessity compelled him to resort to this unpleasant measure, he delayed the moment as long as possible, and then did it with extreme reluctance.

That the question of wages is one of the most important in the social economics of the present day, may be inferred from the fact, that in their payment about £3,000,000 are expended every week in Britain. By some persons, trade and manufactures, with all their consequences, are regarded as a vast evil, the existence of which ought only to be permitted from necessity. It will startle some of our readers to learn that sentiments like the following are not uncommon among a certain class of writers :—" Commerce has enriched thousands," says Coleridge ; " it has been the cause of the spread of science ; but has it added one particle of happiness or moral improvement ? Has it given us a truer insight into our duties, or tended to revive and sustain in us the better feelings of our nature ? No ! no ! when I consider what the consequences have been : when I consider that whole districts of men, who would otherwise have slumbered on in comparatively happy ignorance, are now little less than brutes in their lives, and something worse than brutes in their instincts, I could almost wish that the manufacturing districts were swallowed up as Sodom and Gomorrah." These are the words of a man who arrives at conclusions from the misty phantasms of his own

imagination, and not from the sober truths of practical observation. It is not within the province of commerce, either to add particles of "moral improvement," or to give us a truer insight into "our duties." As well might we quarrel with science and philosophy, because they do not literally either feed the hungry or clothe the naked. There are certain facts connected with manufactures that every one must observe. Wherever mills or factories are found, there men congregate in the greatest numbers. They must, therefore, have some powerful attraction; as the working classes are so far the best judges of their own interests; and in Britain, at least, any man is permitted to live where he likes, and to seek work from whom he likes.

Even if all the premises of "the old man eloquent" were true, it would still be better for us to try if the evil influences of commerce cannot be ameliorated than to roll over our manufacturing districts the dark waters that cover the doomed cities of the plain. It may be well enough to ask, relative to the period when the capital of the world contained only two inhabitants,

"When Adam delved and Eve span,
Who was then the gentleman?"

But it would be idle to argue that because there were no gentlemen then, none are needed now, or that their presence is an evil. The interests of the capitalist and the labourer are one; and if a proper adjustment of their respective claims can be effected, and encroachments from either side prevented, all difficulties will vanish, as it is not from the system itself, but from its perversion, that mischief arises. The operatives are now well aware that a large capital enables its possessor to buy the raw material

in the cheapest market and sell the manufactured article in the dearest, and to enlarge his business to the greatest extent, thereby employing more hands ; that it raises him above all temptation to pursue a low or oppressive course towards his servants ; and that it gives him the power to adopt the latest inventions, to sustain without any disarrangement of his general plans, the losses that are constantly met with in trade, and to continue to run his mill when, from temporary causes, the market is not remunerative. The greater the capital of the master, other circumstances being equal, the better it must be for the servant. Were there no bad times, and no bad debts, the master might allow his hands a certain percentage on his gains ; and this is a favourite scheme with some persons, but it cannot be made to work ; as when losses came the master would have to bear all, and his hands would go free, as they would have no means upon which they could fall back ; or, if they were allowed to pay their share of the loss, by having for the future a less percentage, in many instances their position would thereby be worse than it is now. The master cannot give more than a remunerative rate of wages, or his losses would soon bring himself and his work-people to one common ruin ; nor can he rule the market price, but must submit to its dictation, and he is equally unable to force a sale, or to derive any advantage from the interference of government, or of any third party, unless in certain cases that may occur after long intervals. In the payment of wages he is, therefore, as much at the mercy of circumstances as the persons by whom the wages are received. Were the education of the working classes of no further benefit, it would give an ample return for its

cost, in enabling them to understand this reciprocation ; and in the quietness with which recent strikes have been conducted, we have evidence, most creditable to themselves, that there is among them the influence of a still higher heaven. The next step in the same direction will be, that they will be convinced that strikes are, invariably, a permanent loss to the locality in which they occur, and fall with the greatest force upon the class for whose benefit they are professedly intended. Trade unions necessitate masters' unions ; each class, instead of being a help, thus becomes a drag to the other, and the weaker side goes to the wall. Unless the working classes can save as much money as will enable them to live many months without wages, and without getting into debt, they cannot successfully compete with their employers by strikes ; and were they even to gain the advance of wages for which they sought, they might discover that they had thereby thrown the market into a confusion from which it could never recover, and other persons would thus reap the benefit of their privations. When "the better time" comes, there will be a fair field, and no favour whether as to master or man ; they will alike be free. Our advice to the masters has always been—"A fair day's wage for a fair day's work ;" and to the men—"A fair day's work for a fair day's wage."

It is well to remember that there is great—if we call it "ticklishness," those who are concerned will understand what we mean—in relation to the localities in which manufactures flourish. There is scarcely a town in the West Riding, in which changes of staple have not taken place. Wakefield, for instance, that once had its Tammy

Hall, has ceased to produce stuffs ; and is now allied to the hosiery trade of other counties. In the immediate neighbourhood of Vale Mill, there is Bingley, a place most admirably adapted, from its advantages of position, to become the emporium of a great trade ; and yet, since the last strike (which, if we mistake not, here began) more distress has been felt in it than in any other town we can name, and at present, out of eight or ten mills, there are only two that are not idle. Both masters and men are, therefore, called upon to be wary as to the combinations they form, and the courses they pursue, as a mistake in their policy may be fatal, not only to their own interests, but to those also of the whole population in the same place. The staple, that we have seen pass to other localities, may in a similar manner pass to other lands, whereby the wealth of Britain may be transferred to some other nation.

Were all masters to become rich, and invariably to retain their wealth, their mill hands might conclude, with some degree of certainty, that an unfair advantage was taken of their position. But the reverse of this is the fact. It is significant, that there is scarcely a mill upon the Worth, from the Ponden, nearest its source, to the Screw, nearest its confluence with the Aire, the master of which has not failed, during some period or other of its existence. Some of these, it is well known, were shrewd, pains-taking men, with no extravagance in their domestic outlay. And yet all their gains were inadequate to the exigencies of the day of trial. We have seen enough of their anxieties to know, that often

Uneasy lies the head that runs a mill.

There are numerous evidences in Mr. Sugden's Journal, of

the interest he took in the welfare of his work-people, expressing great sympathy in their trials, and sorrow at their death ; of the preference that, amidst all his enjoyments, he gave to the things of heaven above the things of earth ; of his earnest desire to be made a blessing to all under his influence ; and of his lively gratitude to God for the continuance of his personal prosperity and peace. The servant need not fear that he will be oppressed, when thoughts like the following are recorded by the master, in a document intended to be seen only by himself and God.

“*April 19, 1825.*—I have still cause to praise the Lord. He gives me encouragement in His service, blessing me with a degree of freedom of utterance, making me comfortable, and what is still better, blessing me with visible success. *This is better than gold or silver.*”

“*April 21, 1837.*—I have felt but barren, and at too great a distance from God in my soul ; being too much engaged in the world. When shall I learn to sing,

‘ My hands are but engaged below,
My heart is still with Thee ?’

It appears as if God had a controversy with us as a nation. It is now the 22d of April, and the weather has been severely cold nearly up to the present ; and now we can see the snow-drifts on the hills. The operations of the husbandman have been prevented by the strong frosts, and vegetation has scarcely appeared. Commercial affairs are still darker. The great men in the trading world are in difficulties, and the pressure is hard upon all classes, down to the lowest. Distress is spreading awfully among the working classes. Is not God in all this stretching forth His hand, and using the rod to correct our folly and chas-

tise our ingratitude? We cannot call it the punishment of our sins; for it is infinitely less than we deserve. O Lord! turn away thy displeasure, and lift up the light of thy countenance upon us, and in the enjoyment of happiness may we learn to be thankful."

"*Jan. 4, 1841.*—The last year has been one distinguished by the goodness of God. In His providence He has blessed us; in our family, and in our business. But, surrounded by temporal blessings, we are in danger of trifling with the one thing needful. O that the Lord would in His mercy help us, that whilst we are in the world we may not love it, nor the things of it. In the dispensation of His grace He has blessed us; we are preserved in the way to heaven."

"*Jan. 5, 1842.*—I have now entered upon a new year. I commence it with my mind more deeply impressed than usual with the uncertainty of what may take place in the course of the year, but without anxiety as to temporal matters; being also more than usually impressed with a sense of their comparative emptiness. I feel the first and principal concern is, to stand prepared for all the will of God; and my next heaviest subject is, that God would revive His work among us. The last year has been one of mercy and goodness. Notwithstanding the commercial depression, God has prospered us in our business, blessed us with health, and brought us in comfort at the close of it. In the latter part, God has revived His work in my soul. As a Christian, I have lived much below my privilege; but by the grace of God I intend to do better. O may I abound in the enjoyment of all that God has in His good grace provided for me; and being blessed, may I

become a blessing to my house, class, father's family, our work-people, the neighbourhood, the circuit, and the world ! Amen."

There are many ameliorations in the present condition of the masses around us to which our forefathers of the same class were strangers. But there are other disadvantages of an important character, the result of recent changes in the social and commercial economy of modern times, with which they have to contend. The influx of the Irish has in many instances reduced the rate of wages to their own starving point ; but this difficulty will every day become less formidable, as their children will not submit to continue in the same low grade ; and the exodus cannot be much further extended, unless " the green isle " is to be entirely abandoned by its own children. There may be more of retributive providence in these matters than we are ready to admit ; and Ireland and the Irish may be England's difficulty, because they have been England's sin. There is another subject that to the moralist is cause of graver thought. There was formerly much of loving respect and affectionate reverence paid to " the master ;" but he is now merely " governor " or " employer." In like manner, the " MAN " has become a mere " hand " or " operative." In many instances, too, the master is seldom seen by his work-people, or he has been superseded altogether by " the company." There is now the interposition of a third power between the two most interested parties, which is a hindrance to the kindly reciprocation inculcated in the Word of God. We want a new chapter to our code of morals. The duty is revealed with sufficient clearness in the sacred page, and it is not a new principle that we

require, but a more thorough enforcement, a more constant exhibition, and a more extended adaptation of an acknowledged law ;—a voice that shall come home to the heart of the agent, substitute, commissioner, broker, factor, delegate, middleman, overseer, manager, or whatever his name may be, with the authority of a Divine command. The servant is not to be less honest or less industrious because he is employed by a company, or is under the care of a manager ; directors are not to consent to acts of injustice through their agents that they would be ashamed to perform in their own persons ; and overlookers are not to oppress the work-people under their care, or turn off the aged, that they may please the Board by a reduction of expenditure, and bring sorrow to many, that they themselves may have favour and reward. “ Masters, give unto your servants that which is just and equal (equitable, rightly due) ; knowing that ye also have a Master in heaven.” There would be an unutterable glory constantly attendant on all connected with the workshop or the mill, were the servant to remember that in all he does it is his privilege to serve “ the Lord Christ ;” and were the master to remember that in every one of his servants he has a representative of the Redeemer, who will reward every act of humanity done to the workman as if done to himself. “ Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” This will be a glorious world, when the kingdom shall have come, and all men live according to the precepts and privileges of the gospel.

CHAPTER X.

THE WORK OF THE LORD.

THERE are separate features in the character of Mr. Sugden that command our high admiration, but it is when we retire a little way from the canvas, as it lies upon the easel, and our eye can take in the entire outline of the picture, that we see the full form of the servant of God in its stateliness and grandeur. We have noticed, that in the mill his diligence was unremitting, and that few men, even among those who have undisturbed leisure, and no worldly occupation at all, have devoted themselves with greater assiduity to the service of the sanctuary. Were our record of his life now to close, we could still "glorify God in him," but the details of the present chapter will show that he was in "labours *more* abundant."

It has been said of Methodism, that it finds "a place for every one," and that it seeks to put "every one in his place." For the opportunities it gave him of the most extended usefulness, Mr. Sugden regarded it with intense affection. "This evening," he says, in one of his journals, "I have renewed my union with the visible Church, and felt it good to be there. I feel myself more than ever united to that Church. O may I be a bright ornament

of it, and ever walk worthy of such union ! The Lord encourages me in my endeavours to give myself afresh to Him and His people."

The time will come, and the sooner it comes the better, when it will cease to be said in our biographies, that the person of whom the record is given, is large-hearted, and a lover of all good men. This will no longer be spoken of as a remarkable trait, and it will be unnecessary to notice it, because it will be the general character of the Church at large, and it will be thought just as reasonable for a man to attempt to confine to his own class the warmth of the sunbeam, or the refreshment of the breeze, as for the professor of religion to seek to confine to his own section of the Church, the promises of God, or the privileges of His people. Neither in the pulpit nor out of it, did Mr. Sugden fraternize with a spirit of exclusiveness ; a worthless thing, that certain persons are trying to resuscitate, and, as they tell us to look at its bowings and genuflexions, its gay flowers and rich vestments, its chants and intonations, would try to make us believe that these are signs of the breath of life. But we are taught from a more authoritative source, that " he that hath the Son hath life, and he that hath not the Son of God hath not life." Yet the charity of Mr. Sugden did not degenerate into mere sentimentalism. He did not think, as some do, that it matters nothing what a man believes, or where he worships ; he earnestly contended " for the faith which was once delivered unto the saints." In the circumstances of his own conversion, he saw the power attendant upon the preaching of the gospel of Christ, as presenting a present and free salvation to the believing penitent ; and as he saw also,

that the power which had saved his own soul, was the one which, above all other influences, the Wesleyan Methodists seek from God, that, through its reception, sinners may be saved ; he said at once to his honoured father, “ Thy people shall be my people, and thy God my God.” He was not afraid, when afterwards placed in positions of authority, to express his opinion relative to the imperfections of the church of his choice ; and when he thought that errors had been committed by individuals, or by any of its courts in the exercise of discipline, he mourned over the act ; but by a long course of entire devotedness to its interests, a heart ever glowing with rapture at its successes, a purse always open to promote its efficiency, the time he gave to the consideration of its affairs, the labour he undertook to carry out its plans, and his strict attention to the minutest requirements of its economy, he evinced an attachment to Methodism which has not often been surpassed among the most devoted of its adherents. The universality of its offers of mercy, the rapidity with which it seeks to secure the conquests of the Cross, the suddenness of the conversions it is the means of effecting, and the limitless extent of the salvation it offers to all in the name of God, were in unison with his spirit as a commercial man ; the simplicity, readiness, and thoroughness of these operations in the church, answering to the manner in which he sought to manufacture his wares at the mill, and dispose of them at the market ; and it is a question worthy of being investigated, whether the course of ministration that John Wesley was called upon by providential circumstances to commence and continue, has not had a considerable influence upon the general prosperity of our nation, by making known the value of

the principles that have been most successful in conducting the trade of modern times.

It was not an imaginary loveliness to which he gave his life-long fealty, merely because it was the first object of his affection. He read, soon after his conversion, the works of Wesley and Fletcher ; and not many books were published by the ministers or members of the Society, that he did not place upon the shelves of his library. With its periodical literature, in interest and excellence equal to any that can be named, he was familiar ; and regarded his attention to it equally as a high privilege and an imperative duty. He expresses himself as having derived great profit from the reading of Wesley's journals. He was a great admirer of Wesley's hymns, and would frequently say, " What a rich treasure we have in our hymn-book !" The 372d hymn was an especial favourite, as he there found words that in their majestic expressiveness were commensurate with the loftiness of his own aspirations, even in his most fervent mood of mind :

" Give me the enlarged desire,
And open, Lord, my soul,
Thy own fulness to require,
And comprehend the whole.
Stretch my faith's capacity
Wider, and yet wider still,
Then with all that is in Thee
My soul for ever fill !"

When little more than twenty years of age, Mr. Sugden was appointed to be the leader of a class which met at Bogthorn. The responsibilities connected with this office are usually reserved for the maturity of manhood ; and it was a strong proof of the respect entertained for his judgment and piety, that he received this appointment at so

early an age. "This circumstance," he says, about two years afterwards, "gave great uneasiness to my mind. A sense of my inability for so important an undertaking, and the responsibilities attached to such an office, often so perplexed and agitated my mind, that I scarcely knew what I was saying or doing while in the act of leading the class. But my inability has yet been borne with, and by Divine assistance I still continue. May the Lord give me a wise and understanding heart, and make me more than ever faithful! But whilst it was a matter of much uneasiness to me, it was the cause of stirring me up to seek more of the vital power of religion, that I might have my mind so adorned with the grace of God's Spirit as to give the lead in my experience." The class soon became so large that it was divided into two; and in May 1829, he was appointed as the leader of a third class that met at Dam Enms. On the death of his father, he was appointed to take the class left by his venerable parent, and his own class at Harewood Hill was given to his brother James. Entries like the following are not unfrequent in his journal:—"Had a good class meeting. The Lord has been powerfully present. Never have I seen all more fully engaged in prayer than they appeared to be. May this be the beginning of good days!" "Yesternight had a precious class meeting. All, apparently, were athirst for God, and his presence was with us in a pleasing manner. There was not much din (noise); but something better. There was something of what the poet calls 'the speechless awe that dares not move,' and something of 'the silent heaven of love.'" "The presence of the Lord was felt in a very unusual way at the class meeting. The partition between the Church triumphant

and the Church militant seemed to be very thin. All but one appeared to be at liberty." The journal affords many evidences that he watched over the members of his classes with the anxiety of a parent and the kindness of a friend. He rejoices over those who ran well, and expresses his thankfulness for every addition made to his little flock ; he laments bitterly over those who were not faithful to their profession, and fell back into the world of sin ; and he gives glowing details of the numerous manifestations of the Divine presence that were granted to his own soul when in the midst of the assembled people ; cheering his spirit, quickening his zeal, raising him above all that is earthly, and giving him rich pre-libations of the glory of heaven.

The three classes were all met in different hamlets ; and all these places were at a distance from his own house. The class at Dam Emms met on the evening of Thursday, which was the market-day at Bradford. But neither the distance (nearly a mile) from his residence, the darkness of the night, the roughness of the road, the inclemency of the weather, the fatigue of the previous journey to and from Bradford, nor the deadening influence of secular transaction, ever prevented his attendance at the appointed hour. Another class met at Harewood Hill, on the evening of Wednesday. This being "taking-in day," the busiest of the whole week, he was fully employed from morning to night, in examining the work that had been brought ; at one moment tried by the carelessness of the workman, and at another by apparent collusion or by delay ; listening to stories of distress, reproving delinquents for some fault of which he had heard, and disputing the validity of some claim, or the right to so large a remuneration as was de-

manded ; all the time in the midst of perplexities that are calculated to try the patience to the uttermost, and that sometimes make the window or the wicket, where the master stands on these days, the place of partition between the threatening and passion of the one party, and the sadness and distress of the other ; but Mr. Sugden acted in every transaction as if the whole of his credit before men, and his acceptance with God, depended upon the manner of the passing moment. “He that is faithful in that which is least is faithful also in much ; and he that is unjust in the least is unjust also in much.” When he had had a day of unusual bustle and excitement, some of his members who worked in the mill would say, “There will be no class meeting to-night.” But when the hour drew near, he was seen to prepare for the walk, and no sooner had the threshold of the mill been passed, than it seemed as if he had come from a long wrestling with God, rather than from the anxieties and perplexities of such a day. With the member by whom he was accompanied, as he pursued the rugged pathway to the place of prayer, the whole of his conversation referred to the church, the circuit, or the class. It was said of the venerable Joseph Sutcliffe, the commentator, that it appeared as if he had lived in heaven all the week, and then came down to earth on the Sabbath to tell men of its blessedness ; and it was the aim of Mr. Sugden to have a Sabbath always and a heaven everywhere, though he lived in the midst of stir and tumult.

In the conducting of the class, there was the same earnestness and intensity of soul. When he entered the room in which it was held, he knelt down in the midst of

the members, generally his own work-people, and for a few moments sought the blessing of God, with an importunity that seemed unwilling to cease the repetition of its requests, until the promise had been given of a gracious answer. He gave out one or two verses, and sang them heartily, exhorting others to do the same ; after which he prayed, seeking to lay hold on the strength of God. In relating his experience, he did not go far back, but confined himself to the past week ; and there was generally a freshness in what he said that gave his words great interest and power. After searching into the recesses of each individual's heart whom he addressed, he did not content himself with simply urging the brother or sister to go on, but out of the rich well-spring of a varied wisdom, poured forth a stream of instruction, of the character most applicable to the case before him, whether it were guidance, reproof, or instruction that was required, generally ending with a fervent prayer, founded on the relation he had heard, or the advices he had just given. During the time in which he was listening to the narrative, he frequently breathed forth a short ejaculation. When any were under alarm for their souls, he would call upon all present to kneel down, sometimes in the middle of the service, and pray that the hour of deliverance might come ; and if liberty was attained, it gave him unspeakable joy. For hours would he patiently remain with souls in distress, unwilling to leave them until "the spirit of heaviness" had been exchanged for the "garment of praise." Both in the class and band meeting he appeared uneasy if the speaker wandered away from present experience into the wide and waste wilderness of mere truisms, intentions, and tales of the distant and past.

At the conclusion of the class, on ordinary occasions, he called on four or five persons to pray, after which he ended with a comprehensive prayer, in which he embodied the substance of all that had previously been said. He writes in his Journal, that on one occasion eight persons prayed at the conclusion of the class, and that they sang three times. The poorer members were supplied by him with money for the usual contributions to the church. He was an enemy to the pernicious practices of having several classes under one leader, and of having too many persons in one class. When the Dock Royd class had become too extensive, it was his wish that it should be divided. "We must not be selfish," he said; "if we intend the Redeemer's kingdom to spread, we must branch out, and thus try to extend it."

When in the twenty-fourth year of his age, he was called upon to undertake the work of a Local Preacher. On the 4th of January 1824 he has this record in his Journal :—"I have been much pressed upon to take up my cross, and begin and preach the gospel of Jesus Christ. But oh, the tremendous task! Who is sufficient for it? I have been often urged to it both by the people of God and by one of his public servants; yet I have refused to comply. O Lord, thou knowest whether it is my duty or not. If it be, strive with me more powerfully; and by some way or other bring me to it. Thou knowest all things; thou knowest that I would do all thy will. Lord, help me!" The sincerity of his mind, the purity of his intention, and his submissiveness to the will of God, are clearly seen in all his acts at this important period of his life. The next reference to the same subject is on the 24th of the follow-

ing October. The call had been obeyed ; the decisive step had been taken ; and he had entered upon the novitiate of a lay messenger of the Cross. " Last Friday fortnight, having been long entreated by the people, and thinking myself to be called by God to preach, I made the effort ; and that which had appeared an impossibility became quite easy. The Lord was with me, and gave me perfect liberty ; blessed be his name ! Through him strengthening me, I can do all things. Last Sunday night, I tried a second time, but felt it a great cross, and hard work in the former part of the service, but I felt freed before the conclusion. The Lord suffered me not to be confounded before the people. What shall I do to praise him ? Now I have many calls to preach. What shall I do ? I feel myself unworthy and unfit to be exalted to so high an office as to be made an ambassador of Jesus Christ. Yet, as the Lord makes use of unlikely instruments to carry on his work, and puts his own strength and wisdom into the weak and ignorant, I wish to give myself into his hand, to use me as He sees best. To-night I feel myself to be much discouraged in the work, having engaged to go to two places ; and having fixed my mind on a certain passage to preach from at the first, all appeared dark before me, and I laboured at it all this evening without success ; nay, I appear to have more contracted views of it than when I began. Yet the Lord can make a way where I can see none. May He help me to trust in him, and may all be turned to his glory ! "

His first sermon was preached at Spring Head, near Bogthorn, from Acts xvi. 30, " What must I do to be saved ? " It was in much fear and trembling that he opened his commission. He besought his sister Elizabeth,

who was greatly devoted to God, and exercised over her brother a powerful and beneficial influence, not to be present ; but she heard him from a place of concealment. His first hymn was the 279th in the Wesleyan Collection, commencing thus :—

“ Shall I, for fear of feeble man,
The Spirit's course in me restrain ?
Or, undismay'd in deed and word,
Be a true witness for my Lord ? ”

At the close of one of his earlier services, in deep humility from the thought that his attempt to preach was a failure, he said to John Bland, a class-leader, “ Now, I think you will be satisfied ; ” but the reply that John made was, “ If this be a specimen, we shall want more.” His own private memoranda bear witness, that this distrust of himself was not feigned or fitful. “ After a week of trial of mind, wherein I have sometimes been tempted to give up the thoughts of preaching, the Lord has blessed me this morning with encouragement, and I hope never to withdraw from the service of God.” “ For the last few weeks, I have been so assailed by temptation, as I have never been before for so long a period, since I set out for the kingdom. Satan, availing himself of worldly circumstances, has almost always been carrying my mind afloat, and with this, I have not had the usual power in secret, my mind being generally confused, contracted, and much discouraged. During this season, I have had some hard, barren times in preaching, and am ready to give it up. Yet the Lord sometimes encourages me. I see my experience is very shallow, and my fruit in preaching seems very little. O that the Lord would deepen his work in my soul, and give me to see fruit of my labour ! ” “ I have preached at our chapel with much em-

barrassment, and am tempted to give up this public work, but on reflecting upon the burden I had upon my mind while refusing to commence, I dare not." These desponding notices are recorded in the earlier days of his work ; at other times we meet with more cheering entries. " I was much pleased in hearing that one soul was awakened the last time I was at New Road, who has since found peace with God. This has given me more pleasure than anything I have seen or heard of lately."

His trial sermon, as a local preacher, was delivered before the Rev. William Clegg. The text was in Malachi iii. 16, 17 : " Then they that feared the Lord spake often one to another," &c. His eyes were closed during the address, from his extreme diffidence, and it was evident he felt the difficulty of his position ; but the discourse was considered to be a powerful effort for one in his position. Not long afterwards, he preached in a cottage from Matt. iii. 2 : " Repent ye, for the kingdom of heaven is at hand." Under this sermon, a lasting impression was made on the minds of several of the persons who were present. From his very soul he abhorred anything than tends to exalt the man, when the Divine Master alone ought to be the object of attraction. There was one single aim presented to him, whenever he stood forth as the herald of the gospel. He saw the sinners around him hastening toward the dwelling-place of " everlasting burnings ;" he knew the greatness of the price that had been paid for their redemption, and that the Redeemer was then present, yearning with pity, ready freely to pardon, and able to save " to the uttermost." Under such circumstances, it was not possible for him to be unmoved or careless ; his words were burning words,

like the lightning in the concentration of their power, and the irresistibility of their effects. But, perhaps, he trusted too much to impulse, and the inspiration of the moment, by which there was great inequality in his discourses, as to the power of their argument, and the aptness of their illustration. It was to be supposed that the grandeur he exhibited, would be that of the rude and massy rock, rather than of the classic temple ; of the mighty tree growing as it lists, amidst the wildness of the forest, rather than of the trim flower, nursed with care, and bending gracefully over the pebbled walk. Yet it would have been better if, trusting less to the warmth of his heart, and the readiness with which he could throw open the ample stores of his information, correct though it might be as to its scriptural character, he had studied more critically, and sifted more thoroughly, and arranged more carefully, the great thoughts he presented, upon almost all occasions, when delivering his sermons. From the want of due preparation, there was sometimes a marked mustering of effort, to clothe in words the sentiments that filled his heart, which was painful to those who witnessed it ; but it was the obstruction of a moment merely, and the unpleasantness of its effects was soon effaced by the free flow of soul that followed ; and it might in some instances be caused by a sense of the awful responsibility under which he felt himself to be placed, when he besought men, “in Christ’s stead,” to be reconciled to God. There was severe dignity in his manner, and all that is light or trifling he constantly shunned. In all his addresses and prayers, he dwelt much upon the blood of Christ, setting forth, as with the warmth of experienced verity, its sacrificial power and sanctifying influence. There

were times when every person who was listening to him seemed to catch the fervour of his spirit, and to tremble with awe, as if taken into the very presence of the Lord of Hosts ; sinners called aloud for the forgiveness of their iniquity, mourners in Zion were enabled to cast their entire care upon God, and the saved of the Lord received a deeper and more abiding baptism of the Holy Ghost. At a village not far from Skipton, when preaching the anniversary sermons for the Sabbath-school, in the evening his text was, "And yet there is room." Though there were the usual accompaniments that so often rob these thronged services of all their spiritual power, he soon secured attention, and every eye watched him, and every ear listened to him, as he made known the abundant mercy of God, that there is room for all in the Church, in the heart and merits of the Saviour, and in the heavenly world.

Not contented with fulfilling his own appointments as a Local Preacher, and frequently those of others also, he preached in the cottages of the poor ; and there are persons now active in the Church, who were brought to a knowledge of the truth on one or other of these occasions ; whilst some are now with him in glory, "the crown of his rejoicing," who, under the lowly roof of a weaver or comber, surrounded by the implements of their craft, first heard the word in its Divine power. There is a record of his preaching "in a stone-quarry, in the middle of a large uncultivated field, half-way between Laycock and Sutton, where some of the vilest of the vile were accustomed to meet on a Sunday." For out-of-door services he was a great advocate ; and often, with the blue sky for a canopy, and the hill-side or the tree instead of "antique pillars massy proof,"

he exhorted the sinful to turn to God. When his worth became known, he was frequently invited to other places to preach occasional sermons. In some instances he has walked ten or twelve miles for this purpose ; after preaching twice with great energy, he would continue with the people, wrestling with God until a late hour ; and he seldom returned home without knowing that some careless hearer had been led to seek mercy, or that some penitent had found peace. In visiting distant places he had sometimes to be entertained at the house of persons in extreme poverty, but he could readily and cheerfully adapt himself to the circumstances in which he was placed, and enjoy the rude hospitality that was offered to him in his Master's name ; and he was wont pleasantly to say, that at a certain house he had to visit, a pie baked without an oven was his dinner, which, in the absence of a table, he had to place upon his knee. He was far more in his element, when surrounded by the servants of Christ, however mean might be their circumstances, as he could reciprocate their sentiments, and partake in their joys, than when in the midst of the gay and the great, if they were strangers to the influence of the grace of God.

He was always anxious to promote the interests, and guide the footsteps of his younger brethren among the Local Preachers, as he remembered the difficulties with which he himself had had to contend, and the power of the temptations with which he had been assailed, on his entrance upon this important work. That they might retain their integrity, and become useful servants of their Lord, he gave them kind advices, and cautioned them of the dangers to which they would be exposed. One of the last acts in

which he engaged, previous to his retirement from public life, was to preside at a meeting in honour of a gifted Local Preacher, Mr. Jonathan E. Betts, who was about to embark for Canada, there to be inducted into the office of a Wesleyan minister. The visit of another friend holding the same position, Mr. John Redman, in the week before he died, was gratefully received, and on parting he fervently prayed that God would bless him and make him a blessing.

Remembering the manner in which every moment of the week-day was employed, the extent of his labours on the Sabbath seems almost incredible. One Sunday morning he left home at a little after nine o'clock, accompanied by Mr W. Stell, now of Bradford (to whom this chapter is indebted for nearly all its worth), and after walking a distance of four miles, preached at Denholm ; in the afternoon his companion delivered a discourse at the same place, and again, at five, at Height ; and in the evening, Mr. Sugden preached at Hainworth, in a house crowded with people. Under the sermon, several persons cried out for mercy, and the prayer-meeting held afterwards was continued until midnight. During the whole of this period, he was most earnestly engaged, in exhorting, praying, and singing ; or in speaking to the penitents individually, and telling them to trust in Christ, and receive his offered mercy. He had then a journey of more than two miles, over a rough and dangerous road, the darkness being intense ; and the morning was far advanced when he arrived at home. Yet there were no expressions of regret as he wended his way, in weariness of body but cheerfulness of soul. The good that had been done was regarded by him as a sufficient recompence for all his toil.

The testimony of his Journal is to the same effect.

“ *July 30, 1831.*—Attended the Band meeting at half-past six, and the school in the forenoon. At one and five preached at Scartop, and at Bracken Bank at eight. Felt the service of the Lord to be my reward.”

“ *Feb. 28, 1832.*—Last Sunday I addressed the scholars at Newsholme, in the morning. There appeared to be a melting down, while reading the memoir of a young female. Preached at White Hill in the afternoon. Visited several families; some appeared affected, and thankful. The schoolroom was crowded at five. We had, first, preaching, then a prayer-meeting, and afterwards a class-meeting, at which a great number stopped. We broke up about nine.”

“ *Dec. 21, 1835.*—Yesterday attended Bogthorn prayer-meeting in the morning. Preached at Haworth in the morning and afternoon. Heard a sermon at Oakworth, and attended a prayer-meeting at Michael Moore’s, where a soul was set at liberty. Retired to rest without weariness, and in good spirits.”

“ *Dec. 10, 1849.*—Yesterday was a day of work and profit. I rose at half-past four, and found it good while preparing for public service. At half-past nine we had a good class-meeting. At half-past ten, preached in Oakworth chapel, on, ‘I will rejoice in thy salvation;’ and at half-past one conducted service again in the same place, making some remarks on the 11th chapter of St. John’s Gospel. I interred a child after the morning service, and another after the afternoon service. I was a little dull under the sermon in the evening, but much revived at the sacrament.”

“ *March 7, 1852.*—A good class-meeting at half-past

nine, and heard a good sermon from ———, but it would be more effective if he would leave out the many unusual words he uses. Had a good time while preaching at Cullingworth, at half-past two, and again at six ; also while engaged in trying to interest a few young men who were at tea. At the prayer-meeting in the chapel, after the evening service, there appeared to be an unusual power. I hope some souls will be gathered. Arose on Monday morning a little after six, well in body and in mind.”

We know not which to admire most, his untiring zeal in the cause of God, or the cheerful spirit in which he pursued his constant labours ; sometimes weary of foot as the mill-horse, when its last round for the day has been walked ; but still gleeful as the lark, when it starts away from its nest, and shakes the dew from its plumage, as it mounts on high to sing its morning song, in the temple “not made with hands.” We have given the above specimens of his Sabbath labours, but to know the full extent of his devotedness, we must learn the work of the entire week, of which we give two examples.

“ *March 18, 1832.—Sunday.*—The tide seemed to run on the Lord’s side, whilst addressing the Sunday-school at Stanbury. After the address we had a prayer-meeting, which we concluded at half-past four, and published for another at six again, and for a meeting at half-past five for those who had got a desire to go to heaven. Instead of a few coming, as we expected, there were, it is supposed, one hundred and forty. I spoke to most of them ; all for heaven ; but some confessed it was not at the prayer-meeting they began. The school-room was crowded, but more so at the preaching at half-past seven. *Monday.*—Mr. Dawson preached

to such a crowded congregation as I never before witnessed in our chapel. There were more souls saved than pounds got. *Tuesday*.—After the prayer-meeting in the chapel, adjourned into the vestry, where there were upwards of a dozen penitents, for whom I felt such a sympathy as I never felt before. *Wednesday*.—Had a profitable class-meeting at Harewood Hill. *Thursday*.—After walking to Bradford and back, had a heavenly season at Dam Emms, at class. *Friday*.—At Bogthorn a profitable prayer-meeting and a class after it. *Saturday*.—A heavenly gale in the Band-meeting. O Lord, prepare me for the vastly important work of to-morrow."

"*May 13, 1832*.—*Sunday*.—Preached three times. Had a good time at Haworth this afternoon, but found it hard work at Stanbury, while preaching at the opening of the new chapel in the evening ; yet after the preaching we had a blessed prayer-meeting, at which some professed to find liberty, and many were seeking. 14. Class-meeting at Bogthorn. 15. Preached again at the chapel at Stanbury. 16. A good class-meeting at Harewood Hill. 17. A good class-meeting at Dam Emms. 18. Much liberty while preaching at Goose-eye. 20. *Sunday*.—Accompanied about a dozen friends into Lancashire. Preaching and prayer-meeting at Parson Lees. Then we had a milk dinner together. Thence to Whycollar. Sang down the village to a widow's house, where we held a prayer-meeting. Thence to a barn. Had a good time in preaching. Sang from the barn to the farm-house, and had a prayer-meeting after tea. Proceeded to Lanshaw Bridge. Sang to the school-room. A rough, vulgar populace ; yet as we proceeded they uncovered their heads, and we had the room well filled. Had much liberty

in preaching. A great seriousness in the people ; and the word seemed to take a little effect ; but in the prayer-meeting after, there was evidently a descent of the Holy Ghost. It was pleasing to witness the different effects. One company was seen shouting aloud the praises of God, crying, " It is come !" Another company fell on their knees, and cried for mercy. Some were uneasy ; they could neither go nor stay ; whilst others looked on, and seemed to wonder, and say, What meaneth all this ? I got home about one o'clock, well tired."

In 1799, when Mr. J. Haldane, on a preaching tour, arrived at a small village, near Laurence Kirk, he and his fellow-traveller, Mr. Innes, were amused by the bellman's refusal to announce the sermon, for which he gave two reasons, the first being that he was himself a Jacobite, and the other that he understood the preachers to be Latitudinarians ; which word, on being asked for an explanation, he said meant, " preaching for God's sake," or gratuitously. Of this class of preachers was Mr. Sugden. It was sometimes impressed, both on his own mind and that of others, that he ought to have been a minister ; but it would scarcely have been possible for him, in any situation whatever, to have been more useful than in the sphere he occupied, and in which he was so eminently blessed. Within the pale of Methodism, and by its sanction, he had the opportunity of declaring to multitudes the word of life, and of preaching to them the everlasting gospel, whilst, by attention to his own more immediate calling, he was enabled to impart to thousands the means of obtaining their daily bread, and to acquire the wealth by which he could efficiently assist the Church in its varied interests and needs.

The Wesleyans are taught to believe that it is their privilege, both as individuals and as churches, to seek, by fervent prayer and solemn consecration, for times of especial "refreshing from the presence of the Lord." They look for what are called Revivals, such as those with which all earnest churches have been favoured in every age of the gospel dispensation, when the scenes of Pentecost have been renewed in their convicting and converting efficiency. It was the greatest joy known to Mr. Sudgen to see the prosperity of the work of God ; in all his prayers he was most importunate that it might revive ; and when the Spirit was poured out from on high, his labours to promote the efficiency of its influence, and extend its range, were of the most arduous description.

It was characteristic of this incessant yearning for the prosperity of the Church, that on one occasion, when he met the Rev. W. O. Booth in the street at Keighley, after an engagement in his Master's service, the question he asked was, "Have you had a good day? Were souls converted to God?" It may be said of him as was said of Alleine, that "he was infinitely and insatiably greedy of the conversion of souls;" and that "to this end he poured out his very heart in prayer and in preaching." The manner in which he went to work at these times was not as when the savage, with shout and violent gesture, rushes upon the foe, breathless, before the battle is begun ; but as when the disciplined phalanx, with measured movement, marches onward, and onward still, though mortal peril is before it, until it has borne down the enemy and gained the victory. There was iteration of the onslaught, as well as ardour in the assault.

When these seasons occurred in his own neighbourhood, he attended a prayer-meeting held every morning at five o'clock. At his own house, coffee was prepared at an earlier hour for any who might come to partake of it ; after which they sang on their way to the chapel, and roused the villagers from their slumbers by a song of praise. At the evening service he was generally the last to leave the place of prayer ; and he would sometimes remain with the penitents until after midnight, pointing them to the source of grace, and wrestling with God in their behalf. When in earnest prayer his whole frame was in motion, and manifested the intensity of his feeling as he sought for Divine power. It seemed, at these times, as if he was borne above the weakness arising from constant exertion ; unless when he spoke so long and loudly as to lose his voice, no symptoms were apparent of any fatigue, though he was scarcely for a moment still, when present on these occasions, their excitement being most congenial to his ardent soul ; and the element in which he now lived was as a mightier breathing into his spirit of the breath of life, which brought with it an earnest of the energy by which the souls in bliss serve God day and night. When there was any backwardness among the servants of God about engaging in prayer, he would himself pray three or four times in the course of the same service.

Some years ago, when he was preaching at Stanbury, during a revival, it is said the Holy Ghost came down in such mighty power that the people " never saw the like before, and have never seen the like since." Seeing the low state of the church in the village of Laycock, and his sympathy being greatly excited thereby, he invited a friend

one Sabbath to accompany him to the place, that they might plead with God and intercede with the people. At the afternoon service, whilst his friend was entreating the unconverted who were present to turn at once to God, Mr. Sudgen called together the members of Society, and telling them there could be no revival unless it first began among themselves, he besought them to ask, with sincere importunity, for a deeper work of grace upon their own souls. Though no one appeared to receive his message he himself knelt down, and, with great fervency, began to pray for inward holiness. This example was soon followed by others ; and it was not presented in vain, as before the close of the day many had received an answer to their prayer. The members who had been blessed with this baptism by fire now appealed with great effect to their careless and ungodly neighbours ; an alarm, on account of sin, became general ; and as the consequence of this visitation about fifty persons were added to the church, some of whom are now beyond the gate of glory, whilst others are seeking to gain an entrance into the city, where so many of their old companions in distress are now at rest. During the continuance of the services consequent on the movement now commenced, he regularly walked over to Laycock, a distance of nearly two miles, twice every week, after his work at the mill was done, to assist in conducting them ; and it is thought that on one of these occasions he caught a cold, the effects of which were of permanent injury to his constitution.

In his Journal, there are repeated references to these " days of grace," and of the deep interest he took in them, that they might be the means of the most extended usefulness.

"*Jan. 8, 1843.*—I have had a good day, and much liberty, while preaching at Haworth. I felt the happy effects of the prayers of the last week, in which we have held nineteen special services, for the purpose of intercession for the revival of God's work.

"*Feb. 5.*—Preached at Thornton, after which there was a goodly number seeking mercy ; we spent five hours in the chapel and vestry.

"*Feb. 13.*—The Lord is good, and is giving us to see that He is a God hearing and answering prayer. There appears a very gracious influence resting upon the neighbourhood ; a few have begun to seek mercy, and our expectations are up.

"*March 4.*—The Lord has been doing us good as a Society. The last week we had special services in our chapel. There were many seeking mercy, and both the last week and this a goodly number have been brought into gospel liberty. We are hoping for still greater things. May all the Society enter fully into the spirit of the revival !

"*March 28.*—Yesterday was our quarterly meeting, the best we ever had. The Lord is with us. Upwards of 200 members have been received on trial the last quarter ; the Societies have been quickened ; our expectations are up ; and we are expecting still greater things. Praise the Lord ! I have been a partaker of the revival, for which I feel thankful. O may I be more abundantly thankful and alive ! Amen.

"*April 4.*—The work is still going on ; souls are being brought into liberty every week. The last week the special services being held in Haworth, several were saved, and also in the Oakworth Society."

In his account of another revival, he makes some pertinent reflections on the evil (unless in a few particular cases that may be excepted) of calling in foreign aid at these times ; and expresses it as his opinion that unless the office-bearers and members themselves enter heartily into the work, and rely upon God's blessing on their own efforts, little good will be done of a permanent character ; there may be noise and excitement for a time, but the collapse will leave a deadening influence difficult to be overcome. The last entry upon this subject is in the year previous to his death.

“ *April 15, 1855.*—I have nearly been laid aside from God's work ; yet it has gone on better than I ever knew it before. At the last quarter-day there were about 300 admitted into Society during the last quarter. There has been a special visit at Keighley and other places. We have also a blessed work at Oakworth, and it is still going on. O that our blessed Saviour would sanctify all the members, and awaken and convert the whole neighbourhood ! There is nothing appears so desirable to me as to be wholly the Lord's, and to have Jesus all mine.”

Of this revival we have an account written by one of the ministers then resident in the Keighley Circuit ; and we transcribe a part of it, as it will enable those who are strangers to Methodism to understand more clearly what is to be understood by the revivals in which Mr. Sugden was so active an agent. “ The Circuit Quarterly Meeting at Keighley,” says the minister, “ is conducted in a somewhat remarkable manner. After the official business is concluded, the members retire to the band-room, and take tea together, when the female leaders are also present. With

intervals of singing and prayer, some two or three hours are occupied by addresses from the ministers, by words of exhortation from our senior members, and, if the time allow, by a short account of the state of the work in each locality where we labour, from some one resident on the spot. There is no restraint or formality, but each speaker forthtells, from a full heart, the wonderful works of God. I have never felt the presence of God more nearly than upon some of these occasions; there was a richness, a power, and a fulness about the influence then breathed upon the saints of the Lord, that made it as like the bliss of the beatified throng as anything I expect to feel whilst I am yet a child of mortality. The number in attendance usually approaches that of the primitive disciples, when they assembled in 'the upper room' at Jerusalem. And when so many faithful souls are earnestly pleading before God, 'with one accord,' no wonder that they are often 'filled with the Holy Ghost.' At the quarter-day, in December 1854, a leader from Pickles Hill gave us an account of a work that had commenced in that village. This cheered us greatly, and our office-bearers returned to their respective spheres of labour, more determined than ever to wrestle for the salvation of souls, and give Jehovah 'no rest' until His goings forth were seen in majesty among the people. The confident prayers then presented, and the hopes then formed, were an excellent preparation for the special services appointed by the Conference to be held at the beginning of 1855. On the Lord's Day of the appointed week, the Rev. W. Exley occupied the pulpit at Keighley, when a gracious influence was felt, and several persons were in deep distress. We had appointed a prayer-

meeting for every morning, at an early hour, and a sermon every evening. The success was so encouraging, that we repeated this arrangement the following week. The interest was still unabated ; but we then allowed a week for our regular course of duty, that the classes might be met, and the new converts gathered into the fold. For several weeks there was a succession of similar services, either in the town, or in one of the villages ; and, sometimes, we had public service on every night but one, the excepted night being reserved for the meeting of all the classes, an arrangement attended with some inconvenience ; but our people cheerfully acquiesced in this plan, from its evident advantage in relation to the still unsaved masses. We were kindly and efficiently assisted by the Revs. R. Felvus, M. C. Osborn, and S. Brocksop ; but on nearly every other occasion the services were conducted by residents in the Circuit. The Lord set the seal of His approval upon every office of Methodism, and honoured it. Ministers, local preachers, class-leaders, prayer-leaders, and Sabbath-school teachers, all laboured together in delightful harmony, and were all employed by God as the instruments of His own work. With every part of our agency, also, there was the power Divine. Whilst singing, when at prayer, during the sermon, at the prayer-meeting, in the pew, at the communion-rail, on the way home, at the class-meeting, in the Sunday-school, at the family-altar, at midnight, in solitude, at the mill, and in the workshop, souls were saved. For a time it seemed as if the influence rested upon all ranks. The hours allowed for meals were spent in exercises of devotion ; the stunning noise of machinery was succeeded by the sweet music of praise, poured forth by a multitude in all the purity of their first

love ; religion was the topic of general converse ; and the timid female, once afraid of speaking lest her words should be overpowered by the voice of blasphemy, was now listened to in respectful silence, or with sobs of sorrow, as her former persecutors gathered around her in their distress. One of our most venerable class-leaders (John Naylor) said repeatedly, that since he was himself brought to God he had never seen anything like it in calmness, in power, and in extent.

“Except on one occasion, I saw little extravagance. The exception was in the case of a young woman, who, with a countenance fearful to look at (for it seemed as if the rigidity of death were upon it), repeated continuously the same words, and in the same mournful tone, and who, on receiving pardon, began to leap, and to praise God with a countenance that now seemed to be all soul, every feature flashing on us thoughts unutterable in human phrase. We invariably concluded the service at ten o’clock, and if any were in great distress, they were taken to some private house, accompanied by one or two of our more experienced helpers. The change in some of our former members was as apparent as in the recent converts : a new life entered into them ; the timid became bold for God ; the careless were aroused to unwonted zeal ; and some received the blessing of entire sanctification. Not a few of our old hearers, who had long stood upon the threshold of the church, now sought to be enrolled among its members, and gratefully embraced its entire privileges. . . .

“It being discovered that many of our new converts were not baptized, we requested all such persons to meet us in private ; and, after due examination and instruction,

we gave to each candidate a slip of paper with his or her name written upon it. A special baptismal service was appointed on one of the evenings of the fair ; though at the time of the appointment this coincidence was not in mind. But it proved to have been a providential arrangement, as it kept some of our young people from the snares they might have fallen into, increased the congregation considerably, and, from the attractiveness of the service, gave many that were present a greater interest in our cause. There was a large assemblage. I delivered an address upon the subject of baptism, showed its importance and necessity, and defended our mode of administering it against the more common objections ; after which, the female candidates were requested, with heads uncovered, to kneel at the communion-rail. The usual form was read, and each individual of the graceful circle was baptized in the name of the Trinity. As each had in her hand the slip of paper with her name upon it, we had but to receive it from her ; so that there was no delay, no confusion, and no one could present herself who had not been duly examined. The females then retired, and a similar circle of youths approached to receive the same holy sacrament. There was an unbroken silence during the proceedings ; the presence of God was a testimony of the Divine approval ; and many remarked that they had never witnessed a more beautiful or interesting service. One hundred and thirty-seven were baptized, only one of whom had to be taken in arms,—an infant, whose mother, and four brothers and sisters, were baptized at the same time.”

As one of the stewards of the Keighley Circuit, Mr. Sugden had great influence in all that concerned the

interests of the Society, and to promote its prosperity his efforts were unceasing. On many occasions, we have seen him evince so minute an acquaintance with its affairs, and produce calculations so exact in relation to its income and expenditure, that a stranger might have been led to conclude that these matters were almost the exclusive object of his attention. He was opposed to the principle of appointing one man to many offices in the church, or of retaining men too long in the same office ; and although his own example might seem to belie this statement, it was the result of pressure from without, and contrary to his own inclination. It was in church meetings, when matters of importance had to be discussed, that the superiority of his intellect was the most apparent. He patiently listened to the opinions of others, then gave a summary of all that had been said, with illustrative comment or argument upon his own side ; but as it was not often he was convinced of error, he would return to the same point again and again, with the tenacity of all strong-minded men, and though he yielded to the will of the majority for the present, he allowed no proper opportunity to pass by without a further effort to accomplish his original purpose. In his ardent desire for the prosperity of Methodism, he would say, "What shall we do ? Ought we not to try to form a class in this or that neglected spot ?" and his eagle eye was always watching for some new opportunity to promote the cause of God. When the district meeting of the Halifax and Bradford District was held for the first time in Keighley, in 1853, he and his colleague in office, Mr. John Laycock, presented a copy of *Father Reeves, the Methodist Class-Leader*, by Edward Corderoy, to each of the ministers

of the district, and to each of the office-bearers in the circuit, about one hundred and fifty in all, in commemoration of the event.

The ignorance of many of the persons with whom he came in contact, and his personal insight into the evils resulting therefrom, made so deep an impression upon his mind, that he resolved upon giving all the encouragement in his power to the establishment of schools in his neighbourhood. He saw too, and often expressed his strong conviction upon the subject, that in order to secure a consistent and intelligent piety in the Church, as well as to raise to a higher and happier status the masses of the people, it is necessary to pervade all our scholastic institutions with the spirit of Christianity, and to have the instruction given in them founded upon the reading of the Word of God. In the days of his early consecration, he taught a number of young men to read, and most exemplary was the patience he displayed in bearing with their awkwardness and mistakes. He had two Bibles in a room at the mill, and whenever any of the children or young people had a leisure moment, he called them in, and either taught them to read, or tried to impress upon their minds the truths of the sacred page. This was sometimes regarded as an irksome task, and he had to teach unwilling scholars, but many of them are now thankful for the advices they then received.

The school commenced by his grandfather Newsholme, had by this time become an institution of some importance. The cottage at New House was soon too small to contain the numbers who attended, and another cottage was appropriated to the same purpose ; but this also became insufficient for the accommodation of the scholars. A school was then

built at Sykes Head, the course of which was not always one of prosperity. For some time the teachers were paid for their attendance, but as it became evident, from the dwindling away of the scholars, that some other plan was required to render it efficient, Mr. John Sugden and Joseph Ramsden took the management into their own hands, and a different aspect of affairs was at once presented. The accommodation was again insufficient, so that a cottage had again to be taken for the teaching of some of the classes. In 1826, permission was given by the freeholders of Oakworth to build a new school, on what was then the common. This opening was embraced by the supporters of the original school, who erected a building for the purpose, which retained the former name of the Sykes Head School. About twenty years afterwards, it was altered and enlarged, so as to adapt it for a day school, on the Glasgow system, the Sabbath-school continuing to be taught in it, as before. More recently it has been further enlarged, so as to allow of the addition of an infant-school on the Sabbath, and class-rooms have been added, to be used both on the week-day and on Sunday. To this school Mr. Sugden paid the most unremitting attention. When in health, his visits to it were frequent, and at nearly every visit he examined the children, or gave them an address. He encouraged the more diligent by rewards of books, and on one occasion at least, his outlay for this purpose was great. It was his custom to offer a sum of money to the child who could give the best answers, he himself putting the questions. Over each class he watched with all affection, and as it was seen that he took an interest in each separate child, the consciousness of this fact was greatly conducive to their diligence.

In his prayers before God, they were seldom forgotten. Often was he heard to say, that it was his wish to see the children of the poor around him receiving as good an education as in any other part of the kingdom, or a better. Nor were his efforts without a correspondent success. There were recently in the day-school 265 scholars, of whom 157 were factory children. From the following extracts from the Reports and Certificates of Her Majesty's Inspectors of Schools, the character of the school, and of its devoted master, Mr. John Sugden, may be learnt. "The school is in a good state of discipline, and working usefully for the surrounding community." "Considering the number of half-time scholars, the results are very creditable." "Increased numbers have developed new resources on the part of Mr. Sugden." "Although Mr. Sugden has been confined to his house for a month, yet I found the school in very good order. During the illness of the master, the school was carried on by the pupil-teachers, and this in a most satisfactory way, which proves the good feeling that exists between all parties." "The Oakworth Wesleyan School bears an excellent character. Mr. Sugden bears one of the highest characters as an influential and able teacher. The instruction is satisfactory in all respects." "Mr. Sugden is a very good teacher, and his school is satisfactory as regards instruction and discipline." We are told in the *Wesleyan Sunday-School Magazine*, that "some time ago a deeply-interesting examination of the children of the Wesleyan day-school, Oakworth, took place. The gallery was filled with little pupils, all well dressed and very clean, and the lower part of the school was occupied by their parents and friends. The examination, which embraced

Scripture geography, arithmetic, grammar, and several other subjects, was conducted by the master, Mr. John Sugden, and the pupil-teachers, and was very satisfactory. During the evening, the children were permitted to ask questions of one another, and many a puzzling one was put, but generally answered very readily. Among the rest of the questioners, was one who rose up, and said, 'How far was a Sabbath-day's journey?' Instantly a little fellow replied, 'To chapel, and home again.'

Not long before Mr. Jonas Sugden was obliged, by increasing weakness, to retire from the sphere he had occupied with so much energy, he was the means, along with the Rev. W. Exley, of the erection of a school at Lees, a village on the opposite side of the Worth to Dock Royd, and immediately above Vale Mill. In one of the Government Reports we are told that "excellent premises, comprising school and class-rooms, and master's house, are on the point of completion." "It appeared to me," says the Inspector, in his last Report, "that Mr. Paramour, the present master, has got his children well up in the elementary parts of their work, and I feel sure that the school will be of great use to the neighbourhood."

At the June quarterly meeting, held at Haworth in 1853, the Rev. W. Exley having dwelt particularly, in his address, upon the circumstances of the young, and having stated it as his opinion that more attention should be paid to the Sabbath and day schools, and that some formal report should be made relative to them at least twice in the year, a numerous committee was appointed to consider the subject at greater length, and prepare some plan for the guidance of the meeting. Mr. Sugden was so interested

in the scheme that he offered to provide tea, at his own house, for all who might attend. Rules were prepared ; a large meeting was held ; and a union of the Sabbath-schools in the Keighley circuit was formed, which it was hoped would be an advantage and blessing, by the introduction of greater order and efficiency into the several schools, and by the establishment of a more perfect uniformity of system in the conducting of these important institutions.

Willing testimony was given by Mr. Sugden to the great amount of good effected among the families around him by means of Sabbath-schools ; he assisted in their establishment ; gave them his patronage and liberal support ; visited them whenever an opportunity was presented ; and watched over them with all constancy and kindness. The advices he gave on some of these occasions are still remembered, to the very words, by many who were children when they heard them, but are now heads of families or active members of the community. When the works at Vale Mill were enlarged, a convenient room in it, capable of containing 300 children, with a smaller room for special classes, was set apart for a Sabbath-school. There had been a school previously in connexion with the works, but it was taught in an inconvenient place. In this and the Sykes Head Sabbath-school, there were 480 scholars at the time of his death. He urged the teachers to form Bible-classes, and attend to them on the week-day evening, he himself assisting personally in the good work, that the children might be the better prepared for the instructions of the sanctuary on the Lord's Day.

On his visits to other places, if the opportunity of examining a school was presented, it was gladly embraced,

and the smiling faces of the children at his departure told that it was not instruction alone that had been given. Whenever he came in contact with the young, there was an effort to do them some permanent good. On his visits to Laycock as a local preacher, he usually stayed at the house of the late David Hall, a man remarkable for his usefulness and piety, who had seven children, five of whom were boys. After examining them in the Scripture catechism, Mr. Sugden rewarded the one who answered best ; and after exhorting them to give their hearts to God, prayed with them. One of the boys was of a violent temper ; and when he inquired about their behaviour since his last visit, he was generally told of some fault he had done. On one occasion he promised a shilling to the youth who should have the best character when he came again ; and turning to the unruly one, he said, "I have my fears about you ; but you must try to be the best." He promised that he would ; and from that time rising early in the morning, the first thing he did was to kneel down and pray ; and so great a change came upon him, that he was thought to be the most deserving of the promised reward ; but Mr. Sugden, to show his pleasure at the lad's improvement, made it of larger amount.

Mr. John Sugden of the Sykes Head School, having formed a theological class for the benefit of the young men in the village, to express his gratitude for the step that had been taken, his approval of the object, and his desire for its success, he presented the class with a quarto copy of Mimpriss's Treasury Harmony. He also encouraged the young men of Oakworth to form an Improvement Society ; allowed them the use of a room ; assisted them by his

advice ; supplied them with books to a large amount ; and when papers were read, or lectures given, attended on the occasion, and took the chair at their meetings. The libraries of nearly all the Sunday-schools in the neighbourhood received from him presents of books.

The residence of Charlotte Brontë and her sisters at the village of Haworth, part of which juts on the glen in which Vale Mill is situated, has conferred upon this neighbourhood a literary reputation, and rendered it a place of pilgrimage for the admirers of these gifted ladies. Nor were they without honour in their own village. "The Haworth people," Miss Brontë says, "have been making great fools of themselves about *Shirley* ; they have taken it in an enthusiastic light. When they got the volumes at the Mechanics' Institute, all the members wanted them. They cast lots for the whole three, and whoever got a volume was only allowed to keep it two days, and was to be fined a shilling a day for longer detention. It would be mere nonsense and vanity to tell you what they say." It is to be regretted, that with so much about the authoress of *Jane Eyre*, to excite our admiration and enforce our homage, she so resolutely shuts her eyes against all that is good and beautiful in evangelical religion. She seems to shrink from its approach, as if it would be to her a dishonour, or as if it were something unwise and worthless ; and as she sees it through a distorted medium, all her descriptions of it partake of this obliquity of vision. Her habitual reserve, partly the result of the circumstances in which she was placed, prevented her from placing herself *en rapport* with the truths that would have changed entirely her intellectual being, if received in sincerity and

power ; and in consequence, though her descriptions of scenery are most truthful, though her pictures taken from the wild ways which still linger among the families whose antique dwellings border on the moors are of thrilling interest, and there are evidences of a power of minute observance that even Teniers or Wilkie might have envied, she is herself so sensitive, unyielding, and daring, and the world without is presented by her as so strange and wilful, that, as we close her works, we feel grateful that there is provided for man "a more excellent way," and would warn the young of the peril to which they expose themselves, when they give their minds more willingly to the fascinations of the shadowy than the discipline of the substantial.

The cause of missions had a large share in Mr. Sugden's sympathy and attention. He watched, with deep interest, the progress of all the larger Societies, and read their periodical accounts. He was always ready to attend the public meetings of his own Society, whether as chairman or speaker, and give the cause his powerful advocacy ; and to the Bible Society, and any other kindred institution that required his patronage, he gave his willing aid. The first missionary meeting was held at Oakworth on the 10th of June 1823. The collection was £10. "Notwithstanding the many means we have of obtaining light on this subject," he says, on the occasion of a subsequent anniversary, "we come awfully short of viewing it in its proper character, and of rightly estimating our obligations. If He who was rich for *our* sakes became poor, that *we* through His poverty might be rich, what is there that we should not do, in order to make it known to all for whom he died ; since we have partaken so freely of these riches, and they

are our brethren?" He tried to enlist the suffrages of all over whom he had influence in behalf of the nations that are yet "without God in the world." When a farthing occurred in the wages of his work-people, it was his custom to add another to it, and put the halfpenny into the missionary-box. He was an annual subscriber of £10 to the Wesleyan Missions. In addition to this sum, the following items appear in the Report for 1857; and in several of the preceding reports there is a similar record :—

A Family Offering by Messrs. Jonas Sugden and Brothers,	£100	0	0
Sunday Morning Offerings for the Year, by Mrs. J. Sugden,	26	0	0
For the China Mission, by Messrs. J. Sugden and Brothers,	20	0	0
Missionary Box, by do.,	4	4	3
	£150	4	3

It is supposed that he had a regular system of giving in proportion to the increase of his income, but it is not known in what ratio. He began this practice at an early period of his career, and by his liberality sometimes placed himself in circumstances of personal difficulty; but he knew full well, probably before he saw it on George Herbert's page, that

" All worldly joys go less,
To the one joy of doing kindnesses."

On one occasion, his mother took something away from his store, which he kept in a certain drawer, at which he was

much grieved, as he said it was sacred money. When consulting with Mrs. Sugden as to the amount of any donation he intended to give to the church or the poor, he frequently said, "We must be liberal; it is necessary that we set a good example." When a number of families in the neighbourhood were in distress, from the failure of the manufacturer by whom they had been employed, the Wesleyan minister at Haworth was furnished with money to relieve their wants; and, in a recent winter of unusual severity, and of great scarcity of work, the Wesleyan ministers at Keighley were enabled to carry gladness into many a dwelling, by the sums he commissioned them to distribute. It would be well were the richer members of the Church more frequently to act in a similar manner, and to remember how often their minister must either take from the small pittance belonging to his own family, or have his heart torn by sights of suffering that he cannot relieve. In the "Report of the Committee of the Wesleyan Methodist Relief and Extension Fund, 1853," we have the following entries:—"Mr. Jonas Sugden and family, £200; Messrs. Sugden and Brothers, for their wives, £100." We might insert similar acts of munificence in relation to nearly every chapel, school, and Society in the neighbourhood; but we forbear, as it is rather as a man of universal benevolence, kind in its manner, constant in its exercise, and generous in its extent, that we wish to present Mr. Sugden as an example to the world.

Mr. Sugden was a trustee for several of the Wesleyan chapels in the neighbourhood; and it may be said of some of them, that they would not have existed, if it had not been for his personal advocacy in their favour, and for his liberal

subscriptions towards their erection. The chapel at Laycock having become too small to accommodate the congregation, the circumstance was stated at the Quarter Day, and permission was asked to commence the erection of a larger and more convenient place. All were in its favour but the superintendent minister, who said, it would be absurd in so poor a Society to think of the building of a chapel. Mr. Sugden replied, that so convinced was he of the propriety of the request, and of the need of a better place of worship, he would engage to furnish half the money required for its erection; pledging himself, at the same time, that his own subscription should be equal to that of any other person. He had the satisfaction to see a handsome structure erected, in a commanding situation, and without the too common accompaniment of a heavy debt.

It was long in his heart to build a larger and more costly temple for the worship of God in his own village, for the benefit of the people of Oakworth and the surrounding hamlets. The laying of the foundation-stone of this erection, which took place on the 28th of July 1856, was attended with circumstances long to be remembered for the intensity and complexity of the emotions they awoke. The strong man had begun to bow, and the once powerful frame to tremble; and the voice was broken and inarticulate that nearly all present had heard speak in tones of majesty, when telling forth the goodness of God or warning the wicked of his way. It was as at the laying of the foundation of the second temple at Jerusalem, when the old men wept at the remembrance of past magnificence, and the multitude shouted for joy because of the privileges then conferred and the hopes of the future. The day was

fine, and a greater interest was thereby imparted to the sight, as all around were broad moors and towering mountains, which had been the scene of much toil and persecution when the Methodism now so honoured was first introduced into these regions. There was a procession, regarded by its happy constituents as "surpassing anything of the kind Oakworth had ever before seen." It was composed of the trustees of both the old and new chapels, the ministers of the Circuit (the Revs. Abel Dernaley, William Exley, and Jacob Morton); the teachers and scholars of the day and Sabbath schools, the architect and contractors for the work, and the members of the congregation and their friends; and was headed by the singers and music. It was a happy thought to link all classes in the good work; and when the stones of the chapel shall have exchanged the pearly whiteness of their present appearance for a more weather-beaten hue, and its first seat-holders shall have taken their places in the circles of the redeemed in heaven, many of the children now present will tell of the bravery of this day and its goodly sights. As the children of the school were collecting on the ground, Mr. Sugden came weeping to the master, and said, "Look at the children, how beautiful, how clean! I am too happy to see this day." When the procession arrived at the place where the stone was to be laid, Mr. Morton presented to Mr. Sugden, in the name of the trustees, a mallet and silver trowel. It was an affecting scene. To this moment its principal actor had long looked forward with glowing anticipations; but now that it had come, though his mind could realize its importance, and his heart dwell gratefully upon its promise, the kingly presence was not there, and the voice was feeble

that would once have rolled around the assembled masses, like the music of a noble anthem. Not many eyes were dry ; and most fervent were the prayers that rose up before the throne for the restoration of his health and the continuance of his useful life. A plate with an appropriate inscription was enclosed in a leaden box, and deposited in a cavity of the stone.

An address was delivered by his brother, the Rev. William Sugden, from a platform erected on the ground ; after which the company adjourned to the school-room, in which tea had been prepared, and addresses were given at greater length by the old, the useful, and the hopeful, among the members of the church, on the past times, and the contrast of the present. Mr. William Sugden said, that in the observations he should make, it would be his principal object to show God's goodness to the neighbourhood, in having watched over and provided for its spiritual interests ; as well as to impress his own mind, and the inhabitants generally, with the greatness of their obligation to a wise and gracious Providence. He informed them that from what he had learnt from their fathers, it would appear that Methodism did not exert much influence in that immediate locality until about the year 1790. There might be a small class, as at that time it was a place for regular week-night service by the Circuit ministers ; but so few attended, and the work was regarded as of such little importance, that it was dropped from the plan, when the Rev. James Wood left the circuit. His successor, the Rev. John Booth, though not a man of much brilliance of talent, was evidently a devoted servant of the Lord Jesus. As his colleague, he had the Rev. John Grant, whose memory

among those who had known him, was recently more fragrant, and his eminence more extolled, than those of any other minister who had lived in these distant days. It seemed impossible for any one else to rise so high in the estimation of the speaker's father, Mr. John Sugden, sen. This was his first circuit. He was young, and had the appearance of an overgrown lad : his coat-sleeves were worn out at the elbows, and were two or three inches too short ; and it was thus indicated, that he was not only a lad, but a very poor lad. But all his means had been expended in furnishing his mind, which was of the first order, and he was full of burning zeal. Had his life been spared, his name would have become one of renown in the church with which he was connected. The man at whose house the service was held, being at Keighley on the usual day for preaching, called on Mr. Booth, in order to accompany him to the village ; when, to his great surprise, he found that nothing was known about the appointment. The plan was then brought, and it was pointed out that the name was not on it ; but the man pleaded hard for another trial, and Mr. Booth consented to accompany him. There was a much larger attendance on that occasion than usual. The next time when the young man came, who had begun to be much talked of in the Circuit, it was larger still. The name was restored to its former place upon the plan ; soon after which there was an outpouring of the Spirit upon the people, and a gracious revival of religion. Those who had partaken of its power were accustomed to speak of it in glowing terms, which showed that its memory was still most grateful. Among its most important consequences was the conversion of Mr. and Mrs. Sugden. This was a

crisis in the religious history of the neighbourhood, calling for thankfulness upon the part of those who are now reaping its benefit. Had Mr. Booth been unwilling or unable to visit Oakworth on the evening in question, the place might have been deserted ; none of the important consequences might have followed that were its result ; those now living in comfort and in the fear of God might have been in far inferior circumstances ; and Methodism might have been as the sapless and stunted tree, if it had existed at all. Soon afterwards, a small school-room was erected, in which some of the services were held, and great good was done.

Mr. William Sugden, in his address, mentioned another incident that he had often thought of with interest, which occurred about forty years ago. It was of an untoward character, but was afterwards overruled for good. At that time there was service alternately at the Sykes Head school-room and the house of Mr. Sugden, once every fortnight. It so happened that on one occasion, when the senior minister was at the school-room, Dr. Adam Clarke was preaching at Bingley ; and being told that several of the principal friends had gone to hear the learned stranger, he concluded that he would have no one at the room, and in no pleasant mood returned home. Mr. Sugden, on hearing of the circumstance, was greatly grieved, and took the first opportunity of speaking to the minister, who replied that he had done wrong, but would make the best reparation in his power, by preaching in the school-room the next Sunday he was at Haworth, after he had done his regular work. According to that promise, after preaching at Haworth, where the service then commenced at five o'clock, he came

over to Oakworth, and had service in the room. At the conclusion he said, "This service is too good to be neglected ; I will come and preach to you again." This was the commencement of the regular Sunday service ; and the series of events connected with it was another important link in connexion with the work of God in this neighbourhood. It led, in the year 1822, to the erection of a chapel, which was built amidst many difficulties, and in the face of much powerful opposition. Those who had been most strenuous in their disapproval, however, lived to see their error, and were grateful that their advice had been disregarded. In 1838, the chapel was enlarged ; when, after sermons by the Rev. Thomas Jackson, and other ministers, the collections amounted to £380. At the time that Mr. Jonas Sugden joined the Oakworth Society, there would not be more than thirty members in it ; it has now 295 ; and to his exertions, earnest, judicious, and unintermitted, Methodism is principally indebted for the high position it here occupies, and for the extent of its influence.

It was remembered, by some of those who were present, that forty years previously, on the same day of the year, the last horse-race had been run, when one of the riders broke his neck. They now partook together of the earthly bread, hoping soon to eat together of the heavenly in their "new and beautiful house," and then to sit down, all white-robed, at "the marriage-supper of the Lamb." And as the aged spoke to each other of the past, and of the changes that had taken place, and bright visions and happy memories rose up before them, they confessed their inability to declare how much of the benefit, realized by themselves and others, had been produced through the instrumentality of

Mr. Sugden, "by his preaching, by his holy example, by the lifting up of his voice against sin of every kind, by his liberality, by his attention to the young, and by his powerful and unceasing prayers."

We have seen the new chapel, but in an unfinished state. It bids fair to be a gem in beauty ; perfect in proportion ; and richly chaste in its finish and ornament. It is the greater credit to the village, as its architect, carpenters, and masons, are all resident in its immediate vicinity.

CHAPTER XI.

PERSONAL AND DOMESTIC TRAITS.

IN the reign of Queen Elizabeth there was a family of Sugdens resident at "The Hole House," the next farmstead to Dock Royd, on the declivity towards the Worth. From this family Mr. Jonas Sugden was descended ; but on the mother's side, his maternal grandmother having been a Sugden. The name itself, which is not an uncommon one in this part of the country, is probably derived from South Dean, as those words would be provincially pronounced ; yet it is worthy of remark, that though the word *dean*, or *den*, meaning a valley, is frequently attached to the names of places in Calderdale, it is rarely found in Airedale, whilst the word *ley*, meaning a pasture, or open uncultivated space, abounds in Airedale and Wharfedale, and in Calderdale is almost unknown.

The type to which Mr. Sugden belonged, both as to bodily and mental structure, was thoroughly Saxon ; if we regard this element as forming the strong and sturdy rib-work of the British character, whilst other races bring refinement and grace. His frame was well knit together, with the head large, the forehead indicative of deep thought, and

unyielding determination, and the eye penetrating, but in its expression mild and benignant.

It has sometimes been said, that the only difference between one man and another is, that one perseveres more than another in any object to which he gives his attention ; that the superiority of the pre-eminent does not arise from anything innate or constitutional, but from the greater extent of their application. With this sentiment we cannot agree. We have met with some men whose very look has commanded our reverence, and with whom it was impossible for us to converse, even on the most ordinary topics, without feeling at once our own intellectual inferiority. In some instances we might have had more experience of the world's ways, or more book-learning ; but to their massiness of mind we could make no pretension. Of this noble order was Jonas Sugden. It would scarcely have been possible for him to have been placed in any position in which, with such a mind, he would not have been a remarkable man. It were little to say, that in all circumstances he would have been learning something new. This we all do. But in his case there would have been a resolution to learn thoroughly all he set himself to acquire ; he would have retained all he learnt ; and he would have turned all he learnt to some good account ; still standing out from those around him, head and shoulders higher than all. One of the ministerial correspondents of the family has said, that " he had the soaring intellect of the eagle, the strength of the behemoth, and the energy of a roused lion." A professional gentleman, who had the opportunity of knowing him well, has been heard to declare, that he regarded Mr. Sugden as one of the greatest men with whom he ever

came in contact. When, therefore, we present him to our young readers, as an object of imitation, we do not wish to be mistaken. We do not think that they can all become intellectually as great. But the dazzling crown he now wears, is not as a man of intellect, but as a believer in Christ, and a servant of God ; and it is possible for any one who will pursue the same course, to be as holy as he was holy here, and to be as happy as he is happy in heaven.

There was one feature in his character to which we may here advert, as it is an objection, and probably the only one, that will be brought against its thorough excellence. It is in relation to what may be called his unyieldingness. Now, it must be remembered, in extenuation of this trait, that it is an essential element of all true greatness. There never was a really great man without it. It was a prominent feature in the character of Luther, and Knox, and Wellington, and we may say, too, of John Wesley ; though in him it had less of mystery and repulsiveness than in any other instance we can name of equal power. Had this element been wanting, Mr. Sugden never could have attained, either in the church or at the mill, to the eminence in which he was placed ; it was because he saw further than others (perhaps not always correctly, as he was a fallen, fallible man), that he refused to give way to the opinions of those who were less informed. No amount of opposition deterred him from the prosecution of what he thought to be his duty. As the sea-bird strikes its wing with the greater earnestness when the wind rises and the storm deepens, so he set himself to overcome all difficulty ; seeming to gather fresh strength from the extent of the force with which he had to contend. His schemes were often

too comprehensive for those whose co-operation he sought ; but though thwarted for a time, he still persevered ; and if his plans were at last received, it was generally found that they were successful, and that their adoption was conducive to the welfare of the persons concerned. And yet it was not the pertinacity of self-esteem that made him thus persistent. If any one else had a better project to propose, he readily acquiesced in the arrangement, and carried it out with the same readiness as if it had been the dictate of his own heart, or the offspring of his own brain. It has been aptly said, that his character bore a great resemblance to that of the Great Heart of John Bunyan, ever ready to defend the oppressed and the weak, and to stand up manfully for the truth.

The Journal, to which we so often refer, is in itself a strong proof of the purity of his motives, the kindness of his heart, the depth of his piety, the earnestness of his zeal, and the entirety of his consecration to God. We do not remember that throughout the whole of its pages there is a single record of any honour that he received, of any flattery that was addressed to him, of any good word that was spoken of him, or of any one sum that he gave in charity. There is not a single expression which would suggest that he had any trust in himself, his labours, his talents, or his sacrifices. The whole tenor of his language is,

“I the chief of sinners am,
But Jesus died for me.”

There are evidences equally pleasing that however he might differ from others in opinion, or however earnestly he contended for what he thought to be the truth, there was no harbouring of any resentment against his opponents in the

recesses of his heart. From one end of the record to the other there is not one unkind expression against any individual whatever ; so far as the manner of his life is here revealed, he might never have had an opponent, or met with a single instance of imposition or ingratitude.

Edward Burtenshaw Sugden, first Baron St. Leonards, and the first person who ever held successively the great seals of Ireland and England, has taken for his motto the words, "*Labore vinces.*" No sentiment could be a better designation of the character of his namesake of Oakworth House ; as it was by labour he sought to surmount all difficulties, and to accomplish his great purposes, whether as a commercial man or as an office-bearer in the church.

In his earlier days, Mr. Sugden was seldom without a book in his hand, when in the house, reading even as he took his meals ; a practice, however, which is not to be commended. Up to the period of his last seizure, he was generally in the mill at six o'clock in the morning. When in health, he rose at four, and sometimes earlier ; and spent the time until near six in reading, meditation, and prayer. At the time he began to preach, every watch of the night heard the voice of his supplication, as he pleaded with God. One who slept in the next room says, that it was his custom to present short petitions, ten or twelve times over ; such as this, "Lord, cleanse me, cleanse me ;" or this, "Lord, help me, help me ; without thee I can do nothing ; help me in preaching thy word, and send thy Spirit, and convert the people." With a still solemnity that bespoke the sincerity of his heart, he would commence the pouring out of his soul before the throne ; then, like the rush of the wind as it sweeps over the pine-covered forest, his voice

would rise from earnestness to vehemence ; nor did he yet cease to wrestle for purity and power ; like the waters of the cataract when they leap from the tremulous crag at the gathering of the mountain storm, his spirit seemed to revel as in a stream of glory coming immediately from the presence of the Lord ; and when the answer was given, or he could rely upon the coming of the Divine mercy, for which he had pleaded, he seemed to taste as much bliss as it is possible to enjoy on earth, and his song of praise was as triumphant in its tone, as his prayer had previously been importunate in its requisitions.

Nothing raises the late Sir Andrew Agnew more in our estimation than the fact that John Gibbs, his negro attendant, from the kindness shown to him as a menial, honoured the Lord as his “master’s God,” long before he could comprehend that the God of his master was equally willing to stand in the same relation to himself. Among his own domestics, Mr. Sugden was not without evidence that in the best sense he cared “for those of his own house ;” and he was beloved in return. A former servant, Margaret Yates, in writing to his afflicted widow a letter of affectionate consolation, says, that she had never met with Mr. Sugden’s equal for self-denial and prayerfulness. She was often aroused from her slumbers by hearing him, at an early hour, plead aloud and earnestly for the blessing of the Lord. His walk with God was close ; his spirit forgiving ; and she calls him “a saint at home.”

One of the great evils that the church has to contend with in the present day, arises from the want of attention to its claims upon the part of commercial men. The intelligence and business-like habits that intercourse with

the moving world alone can give, are required in the monetary and disciplinary arrangements of the church, as well as in the counting-house and the market-place ; and the law of the Lord that demands an entire consecration of every power to His service, has not excepted the experience gained in the successful attainment of affluence and rank. There are many members of the church who are willing to support it by their wealth, and on great occasions to give it their personal influence ; but this is far from being all that the Lord has a right to look for at their hands. When such men are seldom found in the means of grace, it is evident there must be something wrong about their estimate of the economy of privilege connected with the service of the sanctuary. Either the rich man's soul is not to be saved in the same manner as that of his poorer neighbour, or he is placing its eternal interests in great peril, by keeping at a distance from the influence that all require who would "live godly in Christ Jesus." We are warned by the Redeemer that the cares of this world, as so many thorns, choke the word, and render it unfruitful. What then must be the position of the spirit that presents before God one wide field filled with these noxious intruders, and even a scantling of good seed is scarcely perceptible ? The hopes and joys of many masters and manufacturers whom we have known, would have been very different when they came to die, had they been accustomed, amidst the hallowed influences of the class and prayer-meeting, to have had cleared from within them, as they waited before God, the noisome weed and the rank thorn ; they might thereby have had the soul opened out to the bright sunshine, and been refreshed by the dew and the shower, and

nourished by the unction communicated to the sources of spiritual existence by prayer, and meditation, and the reading of the Scriptures.

The pressure of business was never allowed by Mr. Sugden to interfere with the time consecrated to the service of God. It was his grief that so many persons professing godliness, and upon whom the sun of prosperity brightly shines, allow matters that are only worldly in their nature to prevent their attendance on the more searching of the services of the church. Often, when he came home weary, was he entreated, by the voice of affection, to allow himself a little rest, but if there was work to do for God, he resisted the kind importunity ; and on his return from the sacred engagement, he would cheerfully say, “ Now, you see how much better I am ; it has done me good, in body and in soul.” In addition to his other engagements, in which the services were more immediately under his own care, he regularly attended a prayer-meeting on the Sabbath morning ; a prayer-meeting or a sermon from one of the ministers of the Circuit, on the Tuesday evening ; and a band-meeting on the Saturday evening. He was generally in the house of God at the beginning of the service, and when he knelt down on entering his seat to implore the Divine blessing, he seemed at once to enter into the full spirit of the sacred exercise in which he had come to engage. It is significant of a low state of personal religion, when any one is habitually late at the means of grace ; this practice is also a hindrance to the calm, collected worship of those who are seeking the enjoyment of Divine communion, and an offence in the sight of God.

The enjoyment communicated by the services of the week-

day did not make him relish the privileges of the Sabbath a whit the less. On one occasion he says, "To-morrow is Sunday. Blessed day! My soul longeth for thy approach, that I may be refreshed, quickened, and comforted by the blessed ordinances of the day." He heard the word with constant reference to his own growth in grace, and as a standard by which he tested its progress. "Mr. Stephenson," he says, Aug. 30, 1836, "preached to us this evening. The text was: 'If therefore thine eye be single, thy whole body shall be full of light' (Matt. vi. 22). The single eye consisted in,—1. Setting God before us; 2. Trying to please him; 3. Being content with his smile. I could claim these three particulars as mine; but I felt very much defective in the next particular—4. These are constant. I feel the consequences of this want of constancy. I do not enjoy the promise in the full sense that he described: 'Thy whole body shall be full of light.' Light is an emblem of,—1. Knowledge; 2. Purity; 3. Consolation. The text speaks of the plenitude of these: 'Thy whole body shall be *full*.'"

It was only by the closeness of his walk with God, and his honest determination to make religion the supreme object of his attention, that Mr. Sugden was enabled to maintain the spirituality of mind it was generally his privilege to enjoy. Yet there were times when he was assaulted by severe temptation, as we learn from a record made in his Journal, under the date of Feb. 21, 1837. We insert it, as the lesson it teaches may be of use to others under similar circumstances; but entries of the same character are extremely rare. "Since my last entry I have felt in opposite states of mind. Satan has been getting an advantage

over me. He has laid his stratagems for many years ; but it has been the most obvious in the class-meeting at Bogthorn. Class-meetings I consider to be times of special good ; and the best part of them is, when all unite in special prayer for a present blessing. I have generally felt my mind free, and have sometimes had delightful seasons, whilst the singing and conversation were going on ; but as soon as we have got to our knees, at the concluding prayer, Satan has appeared, and often prevented my soul from receiving a present blessing, by drawing it on to other objects. In this his cunning appeared ; for he never suggested worldly objects, as these would have been revolting to my mind, but something belonging to the church ; anything to divert me from that immediate and special application to the throne of grace for a present and special blessing. I have not felt this wandering so much at Harewood Hill and Dam Emms. In these places Satan seems to have had less power, for there has been a more general heavenly feeling. Of late the enemy has been more bold, and I have felt him diverting my mind so much in private, by presenting worldly things, that I have felt it very difficult to get my mind at all engaged with God. He has also very much harassed me with unbelief ; so much so, that I have been afraid I shall become a backslider. But yesternight I had a very encouraging season at Bogthorn ; and I hope better days are at hand."

In his nearer relationships, Mr. Sugden was eminently happy. What he was as a son, we have already seen. There are frequent records of his affection for his brothers and sisters ; and the surviving members of his family, without any exception, most readily acknowledge the debt of gratitude

they owe to him for his attention to their several interests ; he was at once their father, their brother, their patron, and their friend. At the time his father took the mill into his own hands, he was offered a share in the concern, but he refused to accept it, and said he was willing to wait until the means had been provided of placing the family in circumstances of greater comfort. In the course of time, he consented to take one-fifth. It was about this time he was strongly urged to enter the ministry, especially by the Rev. Joshua Marsden, after a speech he had heard him deliver at Haworth ; but he pleaded that as his father's family was in a great measure dependent on his attention to business, his call of duty was to a secular life. All the members of the family were firmly united to each other ; and lived in the rich enjoyment of domestic peace. Under the date of June 10, 1836, when his brother William left home to become a Wesleyan minister, he says, " We all feel it much. The Lord go with him, and be with him to the end !" On the departure of his sister Sarah, at the time of her marriage to Mr. Holden of St. Denis, he says that it was " like a day of death ;" and he writes at large of her usefulness in the family and the church.

On the 10th of March 1835, he was united in marriage to Susannah, daughter of Mr. William Laycock of Keighley. This lady, who survives him, was eminently fitted for the position she was now called upon to occupy ; the gentleness of her manner, and the strength of her affection, must often have been a sweet solace to his spirit, amidst the ruggedness of the path he had sometimes to travel ; and she generously seconded him in all his efforts to do good. He writes, that this important step was taken in the fear

of the Lord, and that his chief hope, and the burden of his prayer was, that they might be "true helpmeets to each other in the kingdom of Christ." Not long afterwards he records, that he has realized all his expectations in his new situation ; but, with characteristic devotedness, he adds, " From these things, as well as all others that are outward, my mind turns away, and approaching God, cries, ' Less than thyself cannot suffice ; Lord, fill me with thyself.' " " My wife and I," he says, on the 15th January 1836, " have resolved to give ourselves afresh to God. The Lord help us, so that we may not only resolve, but be wholly given up to Him!" On the first anniversary of their wedding-day, there is a similar record : " A year is gone since the day of our marriage. How swiftly and almost imperceptibly time glides away! Though we have been surrounded with sickness and death, the Lord has been better to us than all our fears. This day we have tried to give ourselves afresh to God, and felt it very good while engaged in prayer together. Is not this a prelude of better days? May the Lord pour out of his Spirit more abundantly upon us!"

Mr. and Mrs. Sugden adopted the most excellent custom of having a set time in each week, in which to pray with each other, and to speak to each other relative to their growth in the Divine life, their spiritual exercises, and on the deep things of God.

On commencing a separate establishment, he prays that his dwelling may be a house of prayer. On the 27th November 1838, he removed to a house he had recently built, and the one in which he died, " with a determination," he says, " to devote all our powers and possessions to God."

On the 10th of September 1840, Mrs. Sugden was delivered of a daughter, who only visited earth for a moment on her way to the better land. This was their only child. As the years roll onward, we find him still rejoicing in his domestic privileges, and thankful to God for their bestowment and continuance. "*March* 10, 1842.—This is the anniversary of our wedding. We have now lived in the happy and mutual enjoyment of the blessings of a sweet union, which neither of us has any reason to regret, for seven years; in which period our lives have been crowned with the loving-kindness of our Heavenly Father. But oh, how rapid time is! Our wedding-day only appears as yesterday; yet what changes have taken place in the period, which seems only as a watch of the night when it is past! We have had some affliction in our own house; but the Lord has been better to us than our most sanguine expectations. Many of our neighbours have sickened and died. They have been removed at all ages. Both our fathers are gone, four aunts, and one uncle. We have been favoured with one babe; but the dear little one was taken away the same hour it was given, to the grief of us all; but we were enabled to bow to the Almighty's mandate. And now for the future. We are both resolving to give ourselves afresh to God. O that we may do it in a manner and measure somewhat equal to what God requires and his goodness lays us under obligations to do!"

After visiting other places, Mr. Sugden always returned to his own dwelling with a heart grateful for the privileges it presented; and under the pleasant impression that it had no equal in comfort and peace. "This day," he says on the 13th August 1842, "I have arrived at home after an

absence of ten days, and I find no place like home. I have seen some of the principal objects in London, and a considerable portion of that vast metropolis. It is a wonder, and full of wonders; but I have come home with a renewed determination to prize my religion, my privileges, and my home, more than I have done." In June 1845 he visited France, and set out with the determination that in the journey he would "see God, serve God, and enjoy God." "Through mercy," he says on his return, "I am brought safe into the bosom of my happy family, after an absence of three weeks. One Sunday I spent in Caen, the second in Paris, and the third in London. In the first place very little appearance of Sunday; in Paris none; with this London presents a pleasing contrast to the mind of a serious Englishman." After a similar visit in 1850, he says, "I am thankful for the blessings of my native land; a paradise compared with France, which is a desert; little of the evidence of godliness, none nationally; no Sabbath, though a land of priests." We have seldom listened with greater admiration than to an address he delivered at the first quarterly meeting it was our privilege to attend in the Keighley Circuit, in 1852, in which he described the manner of worship in the Continental churches; its coldness, its formality, and its superstition, notwithstanding the pomp of its ceremonies and the pretensions of its priests. One general feeling seemed to animate every breast at the conclusion; and if it had become vocal, the response would have been, "Thank God that we are Englishmen and Protestants." His neighbour, Charlotte Brontë, when in London, went to the Spanish ambassador's chapel, where Cardinal Wiseman, in his archiepiscopal

robes and mitre, held a Confirmation ; but she says, " The whole scene was impiously theatrical." With this conclusion Mr. Sugden would have agreed, as his pity for those who are deluded by the errors of Popery was increased by every opportunity presented to him of witnessing the evils that follow its establishment and triumph.

The rise of Mr. Sugden as a commercial man was not the effect of chance, nor even of a wise improvement of favouring circumstance. It was the result of deep thought, a settled plan, and invincible determination. He saw that in the free constitution of his country, the recent improvements in machinery, the enterprise of the age, and the openings for trade that are appearing in every part of the world, an opportunity was presented to the manufacturers of Britain, without an equal at any other period, for the attainment of wealth and influence. He then set himself to the task of discovering by what means this end could be brought about with the greatest readiness and certainty. The difficulties that presented themselves would have overcome a mind of less energy ; but he turned to the attainment of the great object before him, resolving that no toil should be regarded as too arduous, and no privation too great, if he could accomplish his purpose. The grandeur of his aim gave dignity to his efforts. There was no selfishness in his earnest heart ; and it was for others, rather than for himself, that he undertook the formidable task. The vision before him was not that of mansion, and equipage, and rank ; but of prospering brothers, and happy sisters, and thriving relatives ; and of a whole neighbourhood, throughout every one of its classes and constituents, moral in its character, comfortable in its homes, and hal-

lowed in its religious privileges. Not more intently did Alexander seek to conquer Asia, or Hannibal to destroy Rome, or Napoleon to overcome Britain, than Jonas Sugden sought to pursue his onward course, and remove every hindrance to the completion of his scheme of comprehensive benevolence. The plans he formed bore evidence of a far-sightedness similar to that with which the prudent General prepares for a campaign, when every vantage-ground is foreseen and secured, and provision is made against every possible peril. He literally followed the advice of his dying father, to avoid all parade and show ; and whatever else was forgotten, he never neglected the salvation of the soul. Nor did he rely alone on the conscious superiority of his keen penetration ; he knew that

“ Except the Lord conduct the plan,
The best-concerted schemes are vain,
And never can succeed.”

All his designs were formed as in the presence of God, with fervent prayer that in their execution they might be attended by the Divine blessing. When passing over the moor on his first journey into Lancashire to seek orders for heald yarn, the person who was with him said to him that he might become a rich man yet. The reply that he made was, “ The meek shall inherit the earth ;” and, as if remembering that a strict attention to business would be required as well as meekness of spirit, he added, a little time afterwards, “ The hand of the diligent maketh rich.” As he then trod the heather, the breath of his prayer mingled itself with the fresh breeze from the mountain top, or its words were heard amid the deep silence of the surrounding solitude ; and when he entered the busy town,

and held converse about yarns, their qualities and prices, though its voice had died away from among men, it was still listened to by God. It was not possible for the stranger to be long in his company without discovering that religion and its influences were the element in which he moved. As with his Divine Master, it was his meat and drink to do the will of his Father in heaven. His was the passion of Harlan Page, of whom it is said, that a man would not allow his wife to visit him, because "she always returned in such a fever about her soul." If a merchant in the market had said anything light or reprehensive, he would ask pardon when he remembered in whose presence he stood. A friend who was accustomed to meet him in the market, says, "He seemed always able and glad to turn at once from talk about the world to the superior interests of Christ's kingdom." On one occasion a lasting impression was made on the mind of a workman by his singing, during the time he was taking in his work, the words—

"Jesus sought me when a stranger,
Wandering from the fold o' God;
He, to rescue me from danger,
Interposed His precious blood"

The consistency of his character, the promptitude with which he always acted, the gravity of his manner, and the unshrinkingness with which he avowed his religious profession, prevented him from being assailed by the temptations sometimes brought to bear upon the unwary or the undecided, in the free and frolicsome intercourse of commercial life.

The testimonies to Mr. Sugden's integrity as a tradesman are numerous, and most decisive. Though sent to attend

the market at so early an age, there were weighty reasons for confidence in him, when his parents could not remember that he ever told a lie, or even the semblance of an untruth. Some years ago, a young man, with little experience, was put into a merchant's house at Bradford, the principal of which was a German. One day the youth had to attend the market alone, but there was given to him a list of the houses from which he was to purchase goods, and opposite each name there was some characteristic or caution. Attached to the firm of which Mr. Sugden was at the head, there was this short but significant sentence, "Safe here." Another person says of him, "His transactions were always in broad daylight; we never had any misgivings when dealing with him; just as he had represented it, everything was found."

To these incidents and indications may be added a testimony of greater length, written soon after his departure to the place of rest, confirmatory of much that has previously been said on Mr. Sugden's general character. "In the midst of pressing worldly engagements," says the respectable writer, "it was Mr. Sugden's greatest delight to hear or to speak of the Zion which he loved. He might truly say,

'Careless through outward cares I go,
From all distraction free.'"

After many years' close observation of, and intimate acquaintance with the deceased, the writer does not know an instance in which the claims of the church and of the world were more fully kept in their own place. He possessed, in a remarkable degree, the power of subordinating the world and its influences to the great purposes of eternity. These were ever held to be of paramount

importance. The salvation of the soul was with him 'the one thing needful.' He placed religion upon the throne ; everything must rally round this standard, and everything be made to bow at this shrine. Yet there was no compromise. The duties of a good citizen were not only not neglected, but were sedulously performed ; and as one of the principal members of a large manufacturing establishment, he suffered no duty to be omitted, or but partially discharged. He was pre-eminently a man of method, and in numberless instances, matters which might have been thought too minute for his observation, claimed his attention. Indeed, if the comfort and happiness, more especially of those who were in his employ, were concerned, no one could be more prompt to benefit those who had claims upon him, or more happy in making the attempt, as it was no less a pleasure than a duty. Early in life made a partaker of the gospel, he was a fine example to Christian young men of what piety, perseverance, and industry may accomplish. His industry was untiring ; his decision of character pre-eminent ; and his life presented such a combination of qualities as might be studied with advantage ; for whilst he shrank not at any time from the avowal of his sentiments, but was able to give a reason of the hope that was in him with meekness and fear, he did not ostentatiously obtrude his opinions upon others. In his daily walk, he preached by the mute but irresistible eloquence of a Christian example. He never was ashamed of the rock from whence he was hewn, or of that gospel which he felt to be the power of God to his salvation ; and there are very many who have been benefited by his counsel who will not cease to revere his memory."

The deliverances of the Word of God are full and explicit on all questions affecting the honour and honesty of traffic. There is to be a just weight and a just measure ; not one for the buyer and another for the seller. The Bible knows nothing of what are called *white* lies ; lies that seek to say that one man's goods are cheaper and better than those of another, when there is no difference, or if any, on the wrong side ; lies that call things by some name that is intended to exalt their character, but to which they have no claim ; water lies in the milkman, sand lies in the grocer, and shoddy lies in the clothier ; thereby injuring all in the same craft who are upright, as well as the purchaser of the goods ; all these are *black* lies in the sight of the Lord of the market ; and He never yet allowed a delinquent to escape with impunity, who had transgressed the rules and orders of his court. The prophets are unrivalled in their use of the imagery connected with social and pastoral life ; but neither on sacred page nor secular have we a scene more varied in its character, more graphic in its details, more glowing in its colours, or more instructive in the lesson it teaches, than the life-like picture presented by Ezekiel of the rise and ruin of Tyre. There glides into our presence a goodly ship ; and we are allowed to look over its manifest, and tell its treasures. With decks of fir from Senir, masts of cedar from Lebanon, oars of oak from Bashan, benches of ivory from the isles of Chittim, and sails of linen, blue and purple, from Egypt ; with a vast array of mariners, pilots, calkers, and men of war ; with horses, lambs, rams, and goats ; with silver, iron, tin, lead, brass, ivory, ebony, emeralds, coral, agate, honey, balm, wine, wool, cassia, spices, precious stones, clothes, gold, and " chests of

rich apparel, bound with cords, and made of cedar," she is brought into the midst of the sea by her rowers ; and as we listen to the noise of her oars, striking in harmony the blue waters, and hear the voices of her sweet singers, and the music that floats wantonly upon the breeze, we acknowledge her claim to be called "a queen, of perfect beauty, strong in the sea." But as our eyes drink in the vision, and look all brightness from the sight before them, the east wind comes in the sweep of its fury, breaks her to pieces, and she sinks to rise no more. By the hand of her mighty Destroyer, a rock is upheaved and bared, on the spot where she perished, to the sides of which the dank sea-weed clings clammily ; in its dreariness a sad contrast to the hour of her pride. And as we listen again to the moan of the waters that roll around it, and hear the shriek of the seaweed, and watch the fisherman as he comes to spread his nets upon the top, an inspired seer interprets to us the meaning of the vision, crying to us in mournful accent : " She has sinned ; her heart was lifted up because of her beauty ; she has defiled her sanctuaries by the multitude of her iniquities, *by the iniquity of her traffic* ; therefore is she now a terror, and shall never be any more." And the old prophet seems to mutter on, and to say, if we catch the strain aright, " Beware, Britain, for if there be iniquity in thy traffic, the same calamity shall overtake thee, though now thou callest thyself in thine arrogance, The ruler of the waves." And as we pass onward to the words of Jesus Christ and of the apostles, on the subject of riches and treasure, they are not the less powerful because incidentally spoken. Well would it be if the solemn admonition of the Redeemer, without any inaptness or apparent untimeliness,

could be inscribed on every shop, and counting-house, and quay, of our countrymen throughout the world : “ What is a man profited, if he shall gain the whole world, and lose his own soul ? ”

All questions connected with commercial integrity are beginning to assume an importance, the amount of which it would be difficult to calculate. Were the honesty of our men of business, as a class, to become matter of doubt, it would foretoken consequences calling for the bitterest lamentation and the most wakeful dread. Within the shadow of the minaret of the Eastern mosque, the native has often been heard to say, at the making of a bargain, “ I am an Englishman ; ” and when asked what he meant thereby, he has said, “ I am an honest man ; a man of my word.” We have heard a foreigner of distinction say, “ When I send an order to a house in England, I am certain that I shall be as honestly dealt with as if I were on the spot to make the purchase from personal inspection ; but I dare not trust, in a similar manner, even the merchants of my own country.” A fair name like this is to be guarded with all jealousy. We are all interested in its preservation. “ Righteousness exalteth a nation.” “ The throne is established by righteousness.”

But events are almost daily occurring, which lead us to infer, that another principle is striving for the mastery, and that can already boast of too many instances of success. It was a good remark of Michael Thomas Sadler, that Adam Smith’s great work treated on the wealth of nations, when the happiness of nations ought rather to have been the subject of investigation. This is an important distinction, of which the world appears to be losing sight. “ To be wealthy

is to be happy," is the great maxim of the age ; but it cannot be a correct conclusion, as it is contrary to the arrangement of God. "Wealth makes the man ; the want of it the fellow," is the thought that lies deepest in the heart of many a Briton ; and they who receive it have as much confidence in it as their forefathers had in the wise saws that led them on to the comfort and respectability of other days. Mothers teach it to their sons, and to their daughters too, with equal constancy. Hence the lovely maidens of our land are made to partake in the transgression, as they are told to refuse their troth to the man who cannot promise them that all their personal garniture and household arrangements shall be in the first style of the day ; or, if they accept the offer from some unpretending, plodding suitor, rather than miss the chance of securing "a local habitation and a name," then all their wits are at work, with a whole bevy of mistaken friends to help them, to induce the good man to put on more steam, to dash onward at a more rapid rate, and make a louder whistle. How many young wives at the present moment, would have been far happier, if they had taken a directly opposite course, and waited for the coming of their respectability at the decline of life, rather than have expended it all at the outset. It is not uncommonly said, when the church asks for aid, "We must be just before we are generous ;" it would be well were it more frequently said, "We must be honest before we are fashionable and gay."

This evil principle corrupts the whole of the body politic, when it prevails to any extent. The master makes haste to be rich ; he speculates ; the money with which he outbids the honest trader is not his own ; it has been lent

to him by those who partake in his criminality as they hope to partake in his success ; or it is mere paper money, with no more reality than a Will-o'-the-wisp, enticing the unwary to a position of peril ; and if he can only accomplish his object, he is reckless about the means. "The love of money" is an evil more contagious and more fatal than the pest. The confidential clerk catches the same spirit, and imparts it to the next in rank, until the youngest assistant must give himself airs, and incur an expenditure far greater than his means will allow. The master who is known to act wrongly in great matters may be sure that all the establishment will be tempted to follow the same course, each in his own degree ; "like master, like man," will apply to all under his influence. And when the crisis comes in its terribleness, the sighs that he utters are the sadder because he hears them re-echoed by a multitude of persons, each of whom has been allured into the path of destruction by his own example. It is said that there are so many tricks in all trades now, it is impossible to be honest and live. The sentence is incomplete. It may be impossible to be honest and live—as our fast men and their families live. But the life of the honest man will have more real enjoyment, though it may be attended with less display ; it will be far happier ; it will have less care and more comfort, less nervousness and more zest ; and it will glow, and brighten, and intensify, as it advances, to the very end, instead of flashing for a moment, and then, after falling through the sky it murkens, a spectacle of pity or contempt to all who watch its rush and ruin, set at last amidst darkness and hissing.

The moral school in which Mr. Sugden was educated

was of a different kind. Among his early associates in the church were men of the noblest principles and the most exalted integrity. Mr. Thomas Smith, of Keighley, who died in 1823, having found that as an honest man he must stop, made his circumstances known, and paid off all his creditors except one or two, who kindly agreed to receive payment as it might suit his convenience, pledging himself, if his life should be spared, to pay them as soon as possible. This pledge he was enabled fully to redeem; and not long before his decease he said, "I thank God, I can pay every man his own, and have a little over." Among the same people we have met with other instances of an equally honourable character.

There is much to be learnt from the advices given by Mr. Sugden to a relative, who was enlarging an extensive business. "Your extension," he says, "will greatly expose you, and increase your risk. But, perhaps, you will say, Nothing ventured, nothing won;—that is, the chance of winning is in proportion to the extent of the risk. But suppose the certainty of the favourable result was equal to the extent of the risk, would it not be better, and more in accordance with Christian principle, to have less of both?"

Until the over-wrought frame refused any longer to do the task-work appointed to it by its resolute master, Mr. Sugden toiled on with equal diligence and earnestness, maintaining the same simplicity of manner, and the same unaffected homeliness in his domestic establishment that he had exhibited at the commencement of his career, and throughout the whole of its course, preferring the comfort of a quiet household, plentifully supplied, to the profusion and ceremony of a large establishment. The sources of his

enjoyment were not in the vanities of the world. These were his thoughts :—

“Wealth, honour, pleasure, and what else
This short-enduring world can give,
Tempt as ye will, my soul repels,
To Christ alone resolved to live.”

With two farther extracts from his Journal, illustrative of this sentiment, and presenting a rapid sketch of his whole life, we close our record of his activity and zeal, trusting that his example will find many imitators, and that mantles of the same warp and the same woof will be sought by other manufacturers and masters.

“*Jan.* 12, 1849.—The last year has been a very important one. Whilst there have been great political changes abroad, and considerable discontent and suffering at home, it has been full of interest to me. The Lord is increasing our worldly substance. We have bought the Vale Mill, with some other property. This increases our care. The new year opens upon us with the prospect of worldly prosperity. I look at these things with fear. The increased responsibility and danger make me tremble. O that I may be simple, humble, and faithful, dead to the world, and self, and sin. In the midst of this world’s change and progress, I have been powerfully reminded by the conscious change in my earthly tenement, that I am travelling to the grave. This is my forty-ninth year, and my eyesight has failed in it more than in all my former years. I see an awful danger of the old man growing whilst my outer man tends to decay ; and by the possession of worldly substance and worldly cares, by which I may rise in worldly note and influence, to become feeble in religious strength, barren in my spiritual

enjoyments, and my safety in the end very doubtful. From such a danger, good Lord, deliver me ! I have been trying to give my heart afresh to God, and have had some good times ; but I do not come to that satisfactory state I desire. Lord, help me !”

“ *Feb.* 14, 1850.—This is the fiftieth anniversary of my birth. I have lived half a century ; but to what little purpose ! The first sixteen years of it were spent in boyhood and folly. About July, in my sixteenth year, I commenced my Christian course. In 1818 or 1819, I commenced a class at Bogthorn, which the Lord prospered, and it became two ; both of which I had the care of for many years, as also of one at Dam Emms, connected with which I have had many, very many, happy times, and have witnessed the overwhelming power of Divine grace ; and at one time especially, when the manifestation of the Divine presence was such as to sink us all into silent adoration and the profoundest awe, in which we enjoyed as much of heaven as we could well bear. In 1824, I began to preach, after resisting the call for a long time, to the injury of my religious enjoyment and my progress in the Divine life.

“ In this period, I have had every privilege that heart could desire, both in my father’s house and since my marriage, except that I have been too much mixed up with business, in which God has prospered me, but it has brought its cares and dangers.

“ In this period, that is, for the last thirty-four years, I have seen much of the Church of Christ ; and have, by my own observation, as well as reading, learnt much about men and things ; and I hope that I have learnt the most

about myself. I now appear to stand on an eminence, from which I can view life and its associations.

“As to the Church, I have but little to say; only I should be glad to see her more holy and active. I feel a strong and growing attachment to her, and especially to those members of her who excel in Christian enjoyment and holy living.

“As to men and things, the more I know of them the more I see into their uncertainty and their insufficiency to meet my wants. This is accompanied with an earnest desire to be entirely weaned from them, and to enter unreservedly into the life of God, and to cultivate an intimate walk, and a constant, close intercourse with Him.

“As to myself, I am completely ashamed. The Lord brought me fully into the liberty of His dear children, and has enabled me to cleave to Him and His people. But my faith has generally been a weak one. The consequences have been, but little enjoyment, and a want of prudent courage in the cause of my Lord. How beclouded my evidence! how small my peace! how feeble my love! and how scanty my joy! How far I have come short of that hallowed, mellowed spirit, which thinketh no evil, believeth all things, endureth all things, and is kind! How often I have been engrossed in business, with an ardour of spirit which was out of place; and have, in my determination of success, pushed business with an eagerness of spirit that has lessened my own enjoyment, and grieved some with whom I have had to do. I have had considerable zeal and warmth in God's cause; but how much of it is to be attributed to the ardour of my own spirit, and the ambition of my unhallowed nature! How imperfectly I have done

God's work ! I am ashamed of my class-leading, especially of that period when I had three classes, each about half a mile from my residence. No man should engage more than he can manage. I have become more impressed lately, that it is the duty of every leader to see every member under his care once a week. But oh, how I come short of this indispensable part of my duty, and also of leading my members into the depths of Christian experience ! I am not less ashamed of my preaching. Of this I have had a large share as a local preacher ; but how imperfectly I have done the work ! What a deficiency in my preparations for the pulpit ; and what a want of simplicity, of a single eye, of such an entire dependence on God as would have brought the power necessary for the accomplishment of the desired success ! What want of pointed application, and deep, ardent longings, for the present salvation of those for whom the Saviour died !”

CHAPTER XII.

THE COMING OF DEATH.

THE title we have chosen for this chapter would bring to us associations of sadness and gloom, with no ray of relief, were our biography that of a man who had lived only for the present world, however brilliant might have been his talents, however successful his enterprises, or however extensive his charities. But the man of God looks forward to the coming of death with bright anticipation ; as the farmer to the harvest when the fields have brought forth plenty, or the tradesman to the period of retirement from the anxieties of business, or the weary traveller to the end of his journey and the welcome of home, or the successful warrior to the close of the campaign and the shouts of a grateful nation. And yet the most stout-hearted and the best-prepared may feel a deeper solemnity fall upon the spirit at the slow and serious utterance of the word " death."

The health of Mr. Sugden had scarcely an interruption until he took the cold to which he attributed his subsequent debility, after preaching in an overheated chapel. When about sixteen years of age, he had a severe fever, so that his life was despaired of, and his father watched over him

with the expectation that he would die ; but at the crisis he broke out into a profuse perspiration and recovered. He had several providential escapes. When about three years old he was in danger of being scalded to death. He was one day playing in the sizing-room at Dock Royd, and a youth ran after him in sport, with a hank of yarn in his hand, which he shook in his face. To avoid the youth, he ran backwards, until he came in contact with a tub of boiling size, into which one of his arms was immersed nearly to the shoulder. This partial plunge, and the extreme pain arising therefrom, made him aware of the peril of the position in which he was placed, and prevented him from falling further into the boiling liquid. His father instantly sent off for some appliance that afforded him relief ; and when he came to himself he said, " O daddy, I will be a good lad." At another time he fell when crossing a plank in a dangerous position at the mill. On the 30th of March 1839, as he was on his way to Keighley, the mare that was drawing a gig in which he rode fell down ; but as he perceived the danger in time, he jumped out, and received no injury. His brother John was, however, so seriously hurt, that it was eleven days before he could be taken home. At another time he was thrown out of a gig, after gaining the summit of the hill near Bogthorn. There had been a slight frost during the night ; but sufficiently strong, in that exposed situation, to arrest a stream crossing the road, and turn it into a narrow sheet of glass. It was thought the horse would step over it, but his foot came down upon the slippery surface and he fell. Mr. Sugden was thrown out with his head against the wheel ; but, though stunned for a moment, he soon

rose up, and with his usual resolution pursued his journey. It was evident, however, that he had received some injury, as his speech became incoherent, and he was prevailed upon to return home. And yet it was not to assume the position of an invalid, as on the same day he visited the mill. A few days afterwards he made the following entry in his journal :—" *Feb.* 22, 1852.—The Lord is still good, and I am laid under greater obligation than ever to show my gratitude. Last Thursday I was thrown out of a gig, and taken up senseless ; but I was saved ; for in about half an hour my reason returned, and now I am well again. How good the Lord is ! In gratitude, I desire to consecrate myself a living sacrifice, holy, and acceptable to God. Privileged as I have been, I am ashamed that there is so much in me contrary to God's will ; and such a deficiency in those gifts and graces which in their fulness constitute the full stature of a perfect man in Christ Jesus. Yet, praise God, he has wrought in me something of all the graces of the Holy Spirit ; and it gives me great pleasure to anticipate the day when I shall bear the Divine image. Lord hasten it, for Christ's sake !"

Writing to his sister Sarah about the same period, he says, " I think that we may turn everything into a means of enjoyment, direct or indirect. ' All things work together,' &c. I am now in love more than ever, with that which qualifies us for enjoyment, a meek mind. This is delightful in its fruit, kindness. Add to this, discretion and firmness, and then how amiable and powerful we become ! . . . Time is getting through my hand, whether I use it right or not. O how far I have come short ! I have lived fifty-two years, and notwithstanding I have been so highly

privileged, what evils remain which should have been removed ; and how many of the graces of the Holy Spirit, which should have been perfected in me, are only partially brought in ! Yet what a mercy that I have any portion ! I mean to do better."

At the commencement of the following year we have his last recorded covenant with God. "*Jan. 3, 1853.*—I have, in God's mercy, been permitted to see the beginning of the new year, and am thankful. The past year has been crowned with Divine goodness, temporally, to myself, my family, and family connexions, and God yet gives the whole of our family a goodly heritage. We live in a land of light and privilege, and if we are not high in the Divine favour and enjoyment, it is our own fault ; and if we come short of salvation, great will be our condemnation. *The last year has been my best*, in religious matters. I have learnt more of the lessons of faith and simplicity, and it has brought me more humility and more enjoyment. I have had some delightful seasons, and have enjoyed God, as eminently present, in some of the class-meetings. Praise the Lord ! This year does not commence so well. At the Watchnight I was feeble. We had an awakening sermon yesterday (Sunday) night, by Mr. Hughes, and a very solemn and important service at the Renewal of the Covenant, including the Sacrament. I had anticipated these services with great pleasure, but oh ! how I was disappointed. All the time, my heart was hard, and my mind feeble ; and when called upon to pray at the close, I was just between bondage and liberty. Now for the future.

"I have given myself to God in covenant, and intend to

be wholly His ; but when I look back upon broken vows and unfulfilled promises, I am discouraged. This is always the case when I look at self, which is always a gloomy side ; but, praise the Lord ! I have a bright side. The Lord has given me it. Jesus Christ is mine ; and all, with him, is made over to me ; and when I claim what He has given, self, with all its gloom, is lost in the brightness of His appearing. I hope this will be a year of strong faith, with a blessed manifestation of all the fruits of a '*mighty* faith.' Lord, may it be so ! And now this Monday morning, the third of January 1853, I subscribe myself wholly Thine, with my family and substance. JONAS SUGDEN."

The first sign of weakness, or of failing health, in Mr. Sugden, was on a Sabbath, after a day of hard labour. He had preached in a small chapel, and though it was crowded with people, the stove was heated in an intense degree. In walking home, exposed to a keen frost, he caught cold, and the attack was of permanent injury to his constitution.

On the 8th of August 1854, he says, "I have begun to prize health as the greatest of all our earthly blessings ; all others are poor without it." In the same month he had "something like a stroke," when in the chapel at Oakworth, whilst the minister was at prayer. But in the afternoon of the same day, he preached in the bandroom at Keighley, "with considerable liberty." For some time after this, every sound he heard seemed to pass through his whole frame ; his own expression was that it was like the noise of fire-arms. Yet right bravely did he contend with the depression that thus threatened to foreclose his days of activity and usefulness. "How good God is ! Of all the

creatures below angels, there are none He designs to make so happy as man ; and if we are not happy, it is our own fault." This is the language of a man who had just been arrested in a career of almost unexampled industry and prosperity, and who was now called into the retirement that precedes the end. He was, of course, advised to relax somewhat of his extraordinary labours, and seek restoration by rest. He spent several weeks at Blackpool, exchanging the noise of the mill for that of the wild waves as they roll in majesty on the shore, and the confinement of the counting-house for the expanse of the ocean, with its health-bringing breezes and its ever-varying scenes. This was followed by a visit to France, from which he returned "greatly improved in body and mind." "I hope," he says, "the serious visitation has been made a blessing. I have given up a very large portion of the responsibility to my brothers. It would be nothing less than something very serious that would induce me to give up as I have done. But what a mercy it is that it is not worse ! I am much pleased to see all take such an interest in my welfare. My brothers do all I could have wished them, and much better than I calculated they could do ; and with the weight I have had on my mind and hands, it is a great blessing and relief." Again he writes, "I have this consolation, that we are all in the hands of God. Of this I have a happier and a deeper sense than ever, which I hope will continue to grow."

In April 1855, Mr. Sugden visited Malvern, and placed himself under the care of Dr. Grindrod, from whose professional skill and hydropathic treatment, it was hoped he would derive great advantage.

On the line from Birmingham to Bristol, when coming from Worcester, Cheltenham, or Gloucester, a range of bold hills is seen, some 1500 feet above the level of the sea, extending about seven miles in length, on the side of one of which stands the rapidly increasing, and now aristocratic village of Great Malvern,—the “Metropolis of the Water Cure.” Twenty years ago, Malvern was a small but pretty village, the resort of a limited number of invalids ; now it is a small town of villas, many of them residences of considerable size and architectural taste. Land, which not many years ago sold for a comparatively small sum, is now worth £800 or £1000 per acre, and in the summer this favourite watering-place is crowded with visitors and patients, not merely from different portions of the United Kingdom, but from all parts of the world.

There are five or six Malverns on the range of the hills, but Great Malvern is the chief and important centre of attraction. Immediately above the town rises that portion of the hill called the Worcestershire Beacon, while on its sides are paths on the green sod, and gravel walks which lead in every direction, and afford facilities for patients breathing the mountain air, or enjoying a sight of the vast expanse of valley with its numerous villages and church spires. From the Beacon summit, on the one side, the dale of Hereford is seen, with the hills near Ross, and in the far distance, the mountains of that portion of Wales ; while on the east, there is a vale which includes in its range Worcester, Pershore, Gresham, Upton, Tewkesbury, Cheltenham, Gloucester, and other towns. On a clear day, from the top of the hills, even a peep of the Bristol Channel may be obtained.

Malvern is about eight miles distant from Worcester, and until the railway is completed, coaches meet each train, and are often filled with invalid passengers, whom they convey to the respective establishments, about five in number, and in the season usually crowded to excess.

The attractions of Malvern are pre-eminently great. Romantic scenery, historic celebrity, a curious geological formation, a rich and rare flora, pleasant walks, the ruins of a priory, a noble abbey church, a beacon hill commanding a view of three cathedrals, invigorating air, pure water, comfortable residences, and respectful attention—save, perhaps, on the first morning that the wet sheet is applied, when nervous visitors might be disposed to question the courtesy of the peremptory attendant ; but even this, we are told, becomes pleasant on repetition. Its power to restore health, and renovate the shattered constitution is, however, its grand recommendation.

“ Out of that famous hill
There daily springeth
A water passing still,
Which always bringeth
Great comfort to all them
That are diseased men,
And makes them well again :
So praise the Lord.”

Thus writes an old rhymester. “ Townsend House,” the residence of Dr. Grindrod, says a visitor, “ is a large and handsome structure of stone, erected in the midst of extensive pleasure-grounds, and commanding views of the surrounding district of surpassing loveliness.” The Doctor is not exclusively a disciple of the *cold-water* treatment ; and in many cases he does not employ cold water at all, even to the period of cure and departure. “ To act otherwise,”

he argues, "would be unscientific and irrational. The great object of the general treatment is, to induce healthy reaction ; and experience shows, that this object can alone be obtained by a correct adaptation of the temperature of the water to the reactive power of the patient."* For the kindness and attention shown to himself and Mrs. Sugden, on this and a subsequent visit, Mr. Sugden expressed the liveliest gratitude. The order of the house, its comfort and cheerfulness, its varied sources of amusement and instruction, its select company, and its religious privileges, were all congenial to his circumstances and spirit. It would be well were the members of our churches more frequently to give their patronage to establishments conducted on religious principles when in search of health ; and were they at these times, and in these places, to be more decided in their profession, and instead of being ashamed of the denomination to which they belong, to let the excellency of their church be seen in the amiability of their spirit, the consistency of their walk, and the decision of their character.

About the beginning of the month of April, Mr. Sugden wrote thus to his sister Sarah :—" I think that a blessed Providence has allowed this visitation, to draw me from the earth, and to make me more heavenly. My work is, as it were, first, to give myself wholly to God, in which work I hope to find and enjoy him, in his fulness of grace ; then, secondly, to serve him with all he gives. And this adds to my happiness, to know that I am trying to serve him with all he gives ; and I am still happier, to know that he

* *The Metropolis of the Water Cure: or, Records of a Water Patient in Malvern.* By a Restored Invalid. *Hydropathic Notes and Cases* (for Special and Private Circulation). By R. B. Grindrod, M.D., LL D., F.L.S., &c.

accepts the offering ; and though I know there is not that power to serve him with that there once was ; yet how it adds to my happiness to know, that the offering is acceptable, and that he only expects according to what he gives. When I entered the Church of Christ, I found it a cross to do many of those things to which I was called ; and I now find it to be no less so, to be deprived of the power and opportunity. Yet what a blessing it is, that I can as fully answer the design of the blessed God in my being as the angels do in theirs ; and to know and feel this, how it heightens my happiness. I find the truth of what has been said, that a worthless life is the best for the restoration of my health ; but to know that I am living such a life is not pleasant. When I can enjoy God in all things, I am happy ; and I see that this does not consist in the enjoyment of things, but of the God of all things."

The following are extracts from his Journal, or from letters written during his residence at Malvern :—

"*May 4, 1855.*—We are well suited with our situation, and find Dr. and Mrs. Grindrod to be very kind. I believe our residence here will be of great service to us both. I do not know of any place so calculated to promote health and please the eye. It appears to be the place for me at present. I have here retirement from the cares of business, the bustle of the world, and the labours in the Church. How common it is for large tradesmen to go on in business till they cannot enjoy the blessings God gives. Since we came here I have seen the great and rich ——, once so popular, now in a state in which he can enjoy nothing, but has to have two or three men to help him. We are apt to think ourselves better than others ; but when age comes, or

affliction, we are only men like others ; and I bless God that I have had such a warning, which I hope will effectually answer all the Divine will."

" *May 8.*—I am come here entirely depending on God, and I hope to have His blessing both on soul and body. I am already much encouraged, and hope to return a better man, and a happier and more useful Christian."

" *May 24.*—I see the blessing of a kind providence over us, for which we desire to praise God. If I may mention some of our wants, I may say,—*first*, We want the continuance of God's blessing on the means we are now very hopefully using for the reparation of our systems. *Secondly*, God appears to give us all things ; but we want a clearer perception of them, so that His gifts may be more a matter of real enjoyment. I do not see why we may not 'rejoice evermore, and in everything give thanks.' While I live, I hope my first work will be to retrieve the Divine image, and then, after reflecting that, during God's good pleasure, to go and join His family before the throne, where so many of our friends and family are already found. I hope to be more Christian than ever, and then I shall be more happy, and that independent of places, men, and things. We find but little Methodism here ; but a good number of Christian people, who, I think, lose much for want of Christian union."

" *June 5.*—I cannot but bow my knee in gratitude to the Almighty, for the many blessings He has bestowed on us as a family. I have an increasing sense, lately, that they are all Divine, both the temporal and the spiritual. How much better is God in His providence than ever we could have hoped, and yet more so in the bestowment of

the blessings of the kingdom of His grace; even more than we have consistently asked for or desired.

‘ O for a heart to praise my God !’

Have we not sufficient reason in the past, to cast our whole care on Him for the future? What proof we have had that God cares for us; and I have no doubt that while we cast our care upon Him, He will continue to direct our path. We are still improving, and this place, and the water, have done so well for me, that I think it is my duty to make a good trial. All urge me to stay here, and the Doctor seems to take a deep interest in my complete cure, and that as early as possible.”

“ *June 29.*—Religion appears to me, more than ever, the great business of life. O to be made truly Christian in my whole nature; in word, in temper, and in action; and to enjoy close communion with God. Blessed be His name! I have reason to believe that He is carrying on His work in my soul.”

“ *July 22.*—I am expecting to return home on Wednesday next, and the thought of visiting my old friends gives me much pleasure. I am thankful to be able to say, that God has blessed the means to my good. My health is much better. I am much stronger. My mind is much better, but not so strong as it was at one time. O the goodness of God! My soul is much improved. I hope to live to be a witness for God, to testify of the all-sufficiency of his atonement for my restoration to his favour, for my adoption into his family, and for my full enjoyment of communion with him; and also to testify to all his people of the all-sufficiency of the blessed Spirit to give me a full

conformity to the likeness of the blessed family, which, by the goodness of God, I am enabled to join ; and of which family I hope to be a very happy and useful member, and to have that Holy Spirit filling me with peace, and joy, and love ; leading me to be filled with all the fulness of God."

On the 25th of July he returned home, somewhat better, but he was still prohibited from attending to business, or from attempting to speak in public. This must have been to him a time of peculiar trial. His mind was fully alive to the painfulness of his position. He had the heart to prompt, and the will to do ; and he felt that the spirit was still strong within him to attempt the accomplishment of lofty designs and generous purposes ; but the material instrumentality refused to obey the soul's impulse. The gauntleted hand of a mighty giant was upon him ; he could not throw off the incubus ; and disease paralysed his effort, whilst it left free his will.

On the 23d of November he again visited Malvern. On the following Christmas-day he was able to attend Divine service, both at the church and chapel, and the day was one of great enjoyment. He profited much from the company of the Rev. William Hawkins, Baptist minister of Bradford, Wilts, who had come to try the efficacy of the waters, and with whom he could take sweet counsel on the things of God. Home, and its old associations, had still a powerful hold upon his mind. He was much gratified on hearing that about a thousand of his work-people and neighbours had partaken of the Christmas treat, and that a useful sermon had been preached to a crowded congregation by the Rev. A. Dernalley. "If one sinner should be converted," he writes, "out of the large number, what a blessing!"

He was advised by Doctor Grindrod to break up his establishment at Oakworth House, and not to think of returning home for at least twelve months. In this recommendation he found it difficult to acquiesce ; but his mind was in a sweetly submissive state, and his only anxiety was to know the will of God. "It now appears to me that I must have a long rest, in order to give my head and voice a proper trial ; in which case there is a very hopeful prospect of a complete cure. I am at a loss what to do, but I will still be a servant in waiting ; and as God has thus far kindly guided and provided for me, I hope that He will continue to do the same ; and I hope that my little all will be more than ever consecrated to Him." We continue our extracts from his Journal.

"*Jan. 3, 1856.*—I feel need of the Divine help. I have commenced the new year happily, and hope to enter into the fulness of the new covenant blessings. I give up all hope of real enjoyment from the creature, but I see there is all I need in my blessed Saviour. Lord, prepare my heart, and enter with all thy fulness !"

"*Feb. 11.*—They say that I do too much. But I hope to keep my soul alive in this pleasant situation ; yet I am in danger of being very dead. Lord, have mercy on me, and every moment quicken me !"

"*Feb. 18.*—We may still state progress. The company say that I am much improved. To our heavenly Father be unceasing praise."

"*Feb. 28.*—A fine morning, and much encouraged. I feel conscious of an improvement."

"*March 1.*—Very low, but hope I am better ; and I am pleased at the prospect of returning home."

“ *March 2.*—I have had some pleasing enjoyment this morning. Heard a sermon on Luke xxii. 19: ‘This do in remembrance of me,’ and joined with the church in the breaking of bread at the close. Christ died, and he died for me; by which death I have peace with God; and I do hope to see Jesus close to my hand, and to have my peace abounding, through my Lord and Saviour Jesus Christ, and the full enjoyment of the promise of the Father. O may I live up to my privilege—the dispensation of the Spirit. Though we have great curtailment in our enjoyments here, I see that we may live very happy. Lord help us, for Christ’s sake!”

“ *March 22.*—We have fixed to return home on Wednesday, the 2d of April. Oh, may we lose nothing we have gained at Malvern, but go on to increase with all the increase of God.”

“ *April 5.*—We got home very comfortably. For all the goodness of our gracious God we desire to give expression, and may our lives be more useful and holy.”

The following communication, kindly forwarded to the author by Dr. Grindrod, will be read with much interest:—

“ I willingly comply with your desire to communicate a few notes in reference to my late patient, Mr. Sugden. During his first visit to Malvern, whilst under my care, he resided in lodgings very near my house, but on the second visit he was entirely in the establishment, and in daily and hourly contact with myself and the patients.

“ Before Mr. Sugden’s visit to Malvern I had *heard* more or less of him, but chiefly as a man of business—a person of strong mind and clear judgment; the energetic and

successful manufacturer. When I *knew* him, I found the humble, earnest, and consistent Christian—the business man, except at rare intervals, was in abeyance. No one who saw Mr. Sugden for the first time could but be struck with his fine and intellectual forehead. His head indicated an intellect of no mean order—a mind of more than ordinary strength, combined with strong powers of reflection. The forehead presented marks of a brain enlarged to its utmost limits, by long-continued and active exercise of the mind, and such was the fact. Mr. Sugden had done the work of forty years in twenty, and the condition of mind and body which induced him to visit Malvern was the penalty.

“ This is peculiarly an age of competition. For a man in the present day to be eminently successful in a profession or in business, he must put to the utmost stretch the powers of mind and body. Ordinary effort is not sufficient ; and, unfortunately, when success rewards the labour of past exertions it brings with it corresponding intellectual or bodily demands, and powerful indeed must be that constitution which does not break down under a pressure so incessant and severe.

“ Many cases come under my care every year of this nature, and fearful is the wreck. I have, day by day, seen men, of originally vigorous bodies and strong minds, reduced to a state of physical weakness and mental imbecility. Nor can we wonder at this result. Labour, whether of mind or body, has its limits ; and even in ordinary life persons are constantly compelled for a season to retire from the cares of business, and by a visit to some watering-place to recruit the exhausted energies of nature. In many

such cases the mental energies are in undue exercise ; they are, in fact, exerted to the utmost pitch of endurance, while the body is entirely neglected. The habits of business also often prevent due attention to the rules of diet, and here again we have a source of sympathetic mischief to the brain. No man engaged in extensive commercial or professional transactions but is subject to the cares and anxieties of its extraordinary claims. It is not the *amount* of labour which effects the mischief, but the *kind*. It is the *harass* of business, its feverish excitements, and painful uncertainties, that *kills*, not its daily and quiet routine of duties.

“ Add, as in the case of Mr. Sugden, to the cares of an extensive business, the claims of benevolence and the duties of a no less active Christian career, and you have the key to those consequences which were sure sooner or later to break down the energies of the strongest man. With men in ordinary life the Sabbath is a day of rest ; with that good man it was often a day of hard intellectual labour : delightful occupation, no doubt—the willing and happy tribute of a grateful servant to his beloved Master ; but, nevertheless, it involved *mental labour*. As regards the brain, during every day in the week, and every week in the year, it was work, work, work ! and this for a long series of years, with scarcely any intermission, until at last—and the wonder is that the sad event did not occur at an earlier period—those marks of a broken-down constitution presented themselves which eventually ended in, I will not say premature, death. He worked hard for his Master, and he has entered into his rest. Whether in business or in the church he did the work of at least two ordinary men.

“ I have already said, that in my intercourse with Mr. Sugden I saw not the man of business, but the Christian. At intervals, it is true, he expressed a desire to return home, and regularly did he expect a commercial report ; but when I represented to him the duty—*Christian duty*—of attention to his health in his then state, he submitted, apparently without a murmur. The enfeebled state of mind and body to which he was reduced rendered it needful on my part occasionally to enforce this view, but no argument had the same effect on his mind as that of obedience to the will of his heavenly Master. I often told him that God had made use of him in the duties of active life, but that now it was his privilege to ‘ be still ’ and await the leadings of his Divine Guide ; that the Christian, at one period of his life, when reduced by providential disease to apparently a passive condition, as truly fulfilled the design of God as when engaged during a period of health and strength in laborious and active labours,—simple *obedience* in either case being the test of Christian faithfulness. To these and other similar conversations, which usually concluded our medical consultations, he always gave a humble and simple assent. Indeed, in all my intercourse with him, I never, on any occasion, heard the slightest indication of murmur at his illness, but, on the contrary, he invariably displayed a desire uncomplainingly to submit, whether in disease or in health, whether for life or for death.

“ When Mr. Sugden first came to Malvern, he was in a very feeble state, and unable to engage in any free exertion of the body. The mind, like the body, was unequal to active or long-continued effort—the memory displayed unmistakable signs of decay ; but still he was equal to any

ordinary exercise of judgment. His speech was imperfect from a recent attack of paralysis, and the limbs were unsteady ; but, when circumstances urged, he would make a strong effort, whether to give an opinion on some subject under discourse, or to display his power of physical exercise. After a few weeks of treatment, he was evidently much improved, both in mind and body. He could indulge in longer walks, talk with more distinctness, and reason in a more deliberate and thoughtful manner. The improvement was such as to induce me to hope for a comparative restoration to health and usefulness. The fear I entertained at first was, that in addition to mischief in the spinal cord, there existed *ramolissement* or softening of the brain,—a condition not unfrequent in persons broken down by long-continued mental labour, and generally an incurable malady. The benefit he evidently gained by his sojourn in Malvern, induced me to hope that this state of the brain might not exist, and on his departure I advised a second visit and course of treatment. I urged, in an especial manner, on his return to Dock Royd, as complete *mental* rest as possible, and entire abstinence from public labours, but I am afraid that this advice was not strictly observed. An individual of his naturally active mind on the very scene of business, and in the centre of his religious connexions, burning too with love to his Divine Master, could scarcely be restrained from entering into conversations and meetings which were not likely to favour that quietude of the brain which was essential to his restoration. On this point, however, you will, doubtless, receive more information than I can give you. The period too of absence from Malvern was prolonged far beyond that I had anticipated and de-

sired ; at all events, when he did return I was disappointed with his state, and did not find that advance in his recovery I had wished or expected.

“The second course of treatment appeared to me, in particular during its first stage, to indicate hopes of improvement ; but at times there were signs which induced me to feelings of doubt. The animal powers appeared to make more evident progress than the intellectual. He was enabled to take long walks, and even to ramble on the hills. He enjoyed his meals with a hearty relish, and entered cheerfully into general conversation. The power of speech, however, was at times very imperfect, and unless you listened with much care, it was difficult to apprehend the drift of his remarks. A little before his departure, he was excited by the conduct of one of the patients who was very ill, and the effect on his whole nervous system was apparent, both on his speech and bodily movements. I then began to fear his ultimate recovery, but I considered a change of scene, &c., as desirable. I felt justified in recommending the trial already made, having had numerous cases, apparently similar ones, restored to health and usefulness ; indeed, at this moment, I have in my house a medical man (it is true, about half the age of Mr. Sugden) whose entire lower extremities were paralysed (paraplegia), but who is now nearly restored to the perfect use of his limbs.

“I do not know that I can relate to you many incidents in the deportment and conversation of our departed friend and brother. Every day some passing event or remark in conversation, showed that his heart was *with God*. He evidently kept before his eyes the apostolic injunction—‘Let this mind be in you, which was also in Christ Jesus ;’

and, aiming at this end, it was equally clear that the peace of God, which passeth all understanding, kept his heart and mind through Jesus Christ.

“The simplicity of his life and conversation under his affliction was extremely touching. He met with more than one brother in Christ, whose heart beat with the same Christian pulsation, and clung to them with an earnestness so childlike, that it could scarcely avoid calling forth a response. It has been my rule to introduce Christians, of whatever denomination, to each other as ‘brethren in the Lord ;’ and in this way Mr. Sugden met, from time to time, many Christian friends in social and religious intercourse. Meetings for reading the Scriptures, and for prayer, were frequent ; so much so indeed, and so evident was his relish for them, that I was at one time obliged to interfere on medical grounds, fearing that the excitement to which he was subject would be injurious.

“Among other meetings held during his visit among my patients, were those for daily united prayer, that a blessing might rest on their physician, and the means he prescribed. These meetings were usually held in his room. I could not but feel encouraged that the children of God under my roof, united in their petitions to our common Father on my behalf, for I was abundantly assured that the promise had been given that their prayers would be answered. We equally need praying physicians and praying patients. How comforting, however, the assurance that all things work together for good to those *that love the Lord*.

“Mr. Sugden was very punctual in his attendance on family worship. Morning and evening did he unite with

the other patients in prayer, and frequently his heart in its fulness gave forth an audible response. We were indeed a happy and united party. Episcopalian, Methodist, Baptist, Congregationalist, Presbyterian brethren, all surrounded the table in the dining-room twice each day, and forgot their minor distinctions of sect in the feeling that they owned one Lord and served one Master.

“ During many evenings, Mrs. Grindrod read to a number of patients portions of Christian volumes on some practical subject. One of these volumes was Bishop Jackson’s on *The Witness of the Spirit*; another was Stevenson’s *Gratitude*, an exposition of the 103d Psalm. The latter volume, given to me by a dear friend, the Honourable and Reverend Leland Noel, was an especial favourite of Mr. Sugden’s. He seemed to enjoy these evenings with a peculiar relish, looking for their return with marked interest; and if Mrs. Grindrod did not come down to the room used for the purpose as soon as he wished, he was certain to tap at the door of her private sitting-room, and entreat her not to delay her appearance. On these occasions his countenance indicated how rich was the enjoyment he experienced, and he frequently expressed in bursts of feeling the sympathy he felt with the language of the writer.

“ I well recollect one little event which may serve as an example of the spirit of Mr. Sugden. It was on one of the days of the Horticultural and Flower Show held during the season. On this occasion, the display of flowers from the gardens and greenhouses of the noblemen and gentlemen in the district was very attractive. I met and simply moved to Mr. Sugden in the crowd; but not long afterwards, when, on some visits to patients in the village, I encoun-

tered him, a few words passed between us on the subject of the floral exhibition. What did you think of it? was his query. I made some general remark on the wisdom and *love* of the Divine Being as displayed in *creation*, and urged, What were your thoughts on the subject? To this he at once replied,—‘When I saw those beautiful flowers, with their rich and varied colours so attractive to the eye, I could not but feel, *my* Father made them all!’

“We have classes during the winter months for the instruction of the donkey-drivers, and in this movement our departed friend took a lively interest. The boys received their instruction in the lecture-room; the girls were taught by Mrs. Grindrod in the house. My dear wife not unfrequently, during the hours of teaching, received a visit from Mr. Sugden, who liked to see their progress. Before he left Malvern, he expressed his desire to leave a few Bibles for their use; and he watched with evident interest Mrs. Grindrod write down in each volume, that they were presented by a patient for the use and instruction of the donkey-drivers—a class who truly need much Christian sympathy and aid.

“Mr. Sugden, though a sincere and earnest Wesleyan Methodist by education and conviction, possessed a catholic spirit. He not unfrequently attended the parish Priory Church, which was near, and enjoyed much its ministrations. He felt that externals, however valuable in themselves, are of little importance compared with that indwelling of the Saviour which is the true test of Christian membership. In this spirit he welcomed fellowship with all who loved the Lord Jesus.

“I well recollect one event in his life, which he told me

in emphatic language. It is possible that you may have obtained some more minute details of this circumstance from other sources. At an early period in his commercial career, as he informed me, at a time when his means were really limited, some claim for pecuniary aid was laid before him ; if I recollect aright, it was the building of a chapel. After prayer and due deliberation, he gave a sum which was very much larger, as many would have thought, than his means justified ; but he gave it ‘ to the Lord,’ and the Lord rewarded him tenfold. He told me that from that time it appeared as if a special blessing rested on his commercial concerns, and his business was uninterruptedly prosperous. I was at the time much impressed with the earnest manner in which he related this early expression of practical faith. I recollect that the conversation was called forth by some remarks I made on *Gold and the Gospel*, and on the niggardliness of professing Christians in their contributions to gospel objects, compared with the money devoted to matters of personal gratification.

“ Mr. Sugden was a man of strong domestic feeling. I well remember the joy he manifested when his sister, to whom he was much attached, Mrs. Holden, came to see him from St. Denis, near Paris, where she resides. He appeared to cling to her with more than brotherly love.

“ I must not, in conclusion, omit to notice the devoted affection Mr. Sugden always displayed to his excellent wife, whose kindness, patience, and undeviating self-denial were displayed in constant acts of care and attention. Those only can estimate the force of such conduct who have been in daily attendance on cases where the brain and nervous system have been the seat of disease. If Mr. Sugden,

under the influence of disease, did, occasionally, indulge in expressions of an irritable or trying nature, he was certain not long afterwards to express his deep regret, in language the most humble and touching. Mrs. Sugden gained the love and esteem of all with whom she came in contact."

The last entry in Mr. Sugden's Journal assumes a mournful interest from the events that soon followed its insertion. There is a want of precision in the style ; the date is twice repeated, and it is written with less firmness than the previous entries, but still with perfect legibility.

" We feel our obligations to be unspeakable. Yet the reaction is awful. I have lost my speech, and have become as weak as infancy. I am recovered but little, yet I hope that I shall gradually recover my usual strength. God has taken my all ; so that my all belongs to my gracious Saviour, and I hope to glorify my blessed Saviour. This date is Wednesday, July 9, 1856. Hope shall begin and improve from this date, July 9, 1856."

He did improve from that time ; but it was in meekness of spirit, and in preparedness for the presence of God.

" And the time drew near that Israel must die."

The approach of death is sometimes by a sudden swoop, as when the eagle pounces upon its unconscious prey ; and at other times as the way of the wild beast that seems maliciously to sport and play with its victim, as if reluctant to give the final grip : and it is sometimes as the fang-stroke of the serpent, that pierces the quivering flesh, and there is instant lifelessness ; and at other times as the clutch of the same reptile, when it slowly enwraps its prey in coil after coil of its scaly length, crushing the limbs, but

long retaining the vitality. It was by the slow movement, and not the rapid bound, that the doomed enemy, the conquered king, approached the servant of God in the present instance.

By some of Mr. Sugden's friends it was remarked, long before there were any indications of actual disease, that a change appeared to be coming over him for which they could not account. There was an unwonted restlessness about him, and an occasional irritability that was quite foreign to his usual character. These were premonitions of something more dangerous in the distance; and had he paid an earlier attention to the warning, or had others been better acquainted with its nature, an instant retirement from business might have warded off the peril for a longer time. The incipient disease was aggravated by another cause, to which we have not yet adverted.

In connexion with the building of Vale Mill, there was a work of great difficulty to execute. It was necessary to make a goit, or water-course, for carrying off the water that turns the immense wheels by which the machinery is put in motion. One part of the ground through which it has been taken was full of springs, and no one could be found to contract for the undertaking. But as Mr. Sugden was not to be deterred by the refusal of others to enter upon the work, he engaged to superintend its execution, and to contend himself with the formidable obstacles that were presented. The goit is five hundred feet long, ten feet wide, and six feet high, cased with large stones. All the difficulties that had been foretold were met with, in the progress of the work; but in this, as in other instances innumerable,

"They can conquer who believe they can."

The springs sent forth their waters, the loose earth fell from the slopes above, the rock had to be cleared away, and prophecies about failure were not wanting to increase the sense of responsibility in Mr. Sugden's mind ; but he proceeded amidst all discouragements, and finally succeeded in the attempt. The newly-mown grass was covering the surface in fragrant wavelets when the spot was last visited by the author, and there was nothing to indicate the great work that had been done underneath ; but to all acquainted with the craft of the engineer it will long remain a monument of daring and perseverance. And yet the benefit was not purchased without the payment of an immense price. Mr. Sugden had to remain all the day long exposed to the vicissitudes of the weather, he had to be continually wading amidst the disturbed waters and the mud ; the perplexities that were almost every moment occurring demanded his instant and personal attention, so that his mind was continually on the rack ; and this was a mode of labour to which he had been previously unaccustomed. The consequence was, an aggravation of the causes that were bringing on premature age, and hastening the conclusion of one of the most useful of lives.

When the symptoms of approaching debility had become more marked and decisive, the advice of all his friends was reiterated, that he should retire as much as possible from active life, and allow himself the advantage of a prolonged rest ; and the medical men who had been consulted insisted strongly on an entire abstinence from all mental exertion ; but so active was his mind, that he still continued to devise plans, and was anxious to see them carried out into execution. This course he afterwards saw reason to regret ; but his

intention was pure, and it was the abridgment of his usefulness, the limiting of the wide circle of benevolence he had been accustomed to fill, that caused him the deepest sorrow.

The disease, though slow in its progress, was certain as to its results. The journeys he undertook, and the visits he paid to the sea-shore and the establishment at Malvern, were of use, as they tended to soothe his mind and invigorate his frame, and presented to him other objects of thought than the interests of the church with which he was so intimately connected, or the perplexities attendant on the business at the mill ; but all that the highest medical skill could effect was merely to allay the severity of the visitation and retard its issue, without affording radical or permanent relief. After his last return from Malvern, his attention to things outward became less powerful day by day, until he ceased entirely to think of earth and its anxieties ; but there was an interval of some months in which he continued to enjoy the means of grace, and to visit his neighbours on his favourite errand of charity and love.

It was on the 28th of July that the foundation-stone of the chapel at Oakworth was laid, as narrated in the tenth chapter. So long as he was able to walk out, it was a great pleasure to him to visit it, and watch its progress. The site was so near to Oakworth House that as he sat in his room he could hear the chip of the mason's chisel. The last occasion on which he left home was to look at it, and he stood some time in meditation and prayer on the spot where the pulpit is to be erected.

A person came every day to read to him, and he was

always anxious for his arrival, frequently asking Mrs. Sugden how soon he would come. On his appearance he expressed much joy, and going to meet him, he led him to a chair by his side. In this manner several useful works were read to him, and he occasionally made remarks, which were an evidence that he took an interest in the subject, and could in some degree profit by the truths to which he listened.

The tenderness of his heart seemed to increase with the severity of his affliction ; so that even after disease had so far exercised its paralysing influence upon his manly frame as to render him unable to talk, he still visited the poor, as he could relieve their necessities, and was cheered by their expressions of confidence in God. It was sad to see the weakness of a mind that had once been so mighty, and to mark how slight a cause threw it into restlessness and agitation ; but the higher principles of the renovated heart still retained their mastery, and he would lovingly say, " Tell them (meaning his brothers) to be liberal to God's cause, to his ministers, and to the poor of the Church." After his mind had lost much of its former vividness upon general topics, his affection for his relatives continued in full force ; and memory, treacherous upon all other subjects, was here true. Every night he continued to pray for his brothers, mentioning each one by name, in the order of his seniority, and then in like manner for his sisters. When all other earthly associations had been broken, or were presented to him in a confused mass of undefined shapes and misty unrealities, it was interesting to see that this principle still survived, and remained to him as a sight of beauty upon which his eye could consciously rest, and

before which his heart could expand with something of the power of other days. The visits of his honoured brother-in-law, and generous coadjutor in every good work, Mr. John Laycock of Keighley, were greatly blessed to him ; and at parting, his faltering accents told of the benefit he had received from the interview, in the earnestness of the prayer he was accustomed to present, saying, " May God bless you abundantly, brother."

In the extremity of his weakness, there was sometimes the coming of an oppressiveness, which prevented him from making the personal and privileged application of the promises to which he had been so long accustomed ; and at one time he was even led to conclude, that as they were not for him, he must be lost ; but when the visitation had passed away, and the attack of the tempter had been warded off by the shield of faith, held on an arm weak in its fleshliness but yet strong in the spirit by which it was nerved, his expressions of confidence in God were cheering and full of courage. Seldom did he utter anything allied to a complaint. The nearest approach was, when he one day said, " Oh, I wish the Lord would take me to heaven." His greatest regret still was, that he could be no longer useful. Amidst the struggles of the disease for mastery, if a brighter moment was permitted to visit him, he would still say, " I hope the Lord will raise me up again ;" giving reasons why he should wish to see certain plans completed before he was called hence. When old thoughts and feelings came upon him, he said, " I have done something in the world, and perhaps some little in the Church ; but I am nothing ; Christ is my all in all. The atonement is my only hope ; and there I am secure." " Christ is pre-

cious, very precious," was an expression he frequently used. Among the hymns he repeated with the greatest constancy, the 246th hymn of the Wesleyan Collection may be named.

" My soul through my Redeemer's care,
Saved from the second death I feel ;
My eyes from tears of dark despair,
My feet from falling into hell.

" Wherefore to him my feet shall run ;
My eyes on his perfections gaze ;
My soul shall live for God alone,
And all within me shout his praise."

The last verse of the 202d hymn, also by Charles Wesley, was a great favourite with him, and its repetition was often to him as a flash of sunshine amidst the storm, imparting a momentary radiance, and giving promise of the " morning without clouds."

" My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And, Father, Abba, Father, cry."

This verse was sometimes repeated with great clearness ; but usually his voice was low, and his enunciation indistinct, so that it was difficult to understand what he said. On one occasion he made a great effort to communicate something to Mrs. Sugden, and seemed anxious that she should comprehend his meaning, but with the utmost effort that affection could put forth, she found it impossible to interpret the expression. At last he repeated the separate letters, with an emphasis that bespoke the blessedness of the privilege he at that moment enjoyed. It was a child-like expression of confidence, and repeated with a child's

simplicity. "A-B-B-A, Father," were the words, now distinctly understood. Among the numerous evidences given by the stricken and the dying of the preciousness of God's presence, there are not many more telling or more affecting than these broken utterances.

Not long before his last seizure, Mrs. Sugden, seeing his extreme weakness, expressed her concern and sympathy. "Tell me something to comfort me," he said; and when she reminded him that he would soon be one of those who would return with singing to Zion, he exclaimed, "Shall I!" as if another gleam of light had been thrown across his mind by the pleasant thought that had been presented. Again he called for further consolation, and his affectionate partner repeated to him the promise, "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness."—Isaiah xli. 10.

Often, during his illness, they who ministered to his wants would look out of the window of Oakworth House, on the prospect it commands of moor and mountain. It was now dark from the gathering of the storm, and from the falling of the heavy rain, driven onward by the rush of the winds, that in this vast expanse seemed to have ample room in which to revel in the full sweep of their awful majesty. It was now of uncertain aspect: dense clouds flitted in the sky; at one moment the green slope lighted up, and presenting the fields and trees in clear outline, and in the next, dark shadows coming, that rendered it impossible to distinguish the lowly heather from the waving tree. And now, its veil of clouds thrown entirely aside, the sun's

sweet smile rested upon every object as far as the eye could reach, and all was so bright and still, that it seemed as if the unseen angels had come down to worship on earth, and had made to themselves for the sacred hour a sapphire temple. As the watchers turned from this extended prospect to the frail form of the sufferer on whom it was their privilege to attend, they saw the same alternations of hope and doubt, of cheerfulness and depression, of smile and tear. The nature of the disease tended to intensify the more painful of these experiences, and to prolong the period of their duration. There were occasional seasons, when light from the Divine throne seemed to play about his spirit, and to contend successfully with the sadness that was trying to make within him its home. Less frequently, but still not entirely unknown, there were days all brightness, and his happy soul could say—

“Not a cloud doth arise
To darken the skies,
Or hide for one moment my Lord from mine eyes.”

On the 4th of December he had a severe attack, which left him extremely weak and prostrate. “I think,” he said, “this will be the stroke of death. I shall die ; but, perhaps, not before Christmas. O to be filled with God ! Help me to praise the Lord.” He spoke to Mrs. Sugden of the glorious prospect he had of his future home, and referred to the happy union he expected to renew with those whom he had loved on earth, especially his parents and his sister Elizabeth. “I am going,” said he, “to join them in my Father’s house, and to unite with all the blood-washed throng ; but pleasing and rapturous as these prospects are

to my soul, my greatest bliss will be to behold Him who has redeemed my soul from death and hell."

On the evening of the 9th December, he said that the Lord had been blessing his soul exceedingly, and called upon those who were around to help him to praise God. He repeated his former admonition, "Be liberal to the cause of God." The last two lines of his favourite hymn were again and again repeated, as if he never wearied with expressing his gratitude for the mercies he received—

"My soul shall live for God alone,
And all within me shout His praise."

In him, patience seemed to have "her perfect work." It was a trial to him to be dependent on others; but he was careful to make their labour as light as possible, never gave unnecessary trouble, and expressed great thankfulness for the kindnesses shown to him by his attendants. He was in the crucible; but it was evident that the Lord was sitting as the Refiner, watching the process, adjusting the heat to the weakness of the sufferer, and seeking thereby to take away the dross and all alloy, and to make the purified mass ready for the palace of glory. "I shall die," he repeated, "and go to heaven. When I die, will you help me to shout, Glory! O the blood, the precious blood, that was shed for me!" He said that his affliction was a mystery he could not explain, but his faith did not waver. With a voice more than usually distinct, he cried out, "If I die, my friends may conclude that I am gone to heaven."

"Bold shall I stand in Thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame."

On Christmas-day he was very happy. Among other remarks he said, "Whether I sink or swim, be lost or saved, I will give up all to the Lord. Praise the Lord !" Then came the deep waters of depression, with their dull and heavy roll, threatening to overwhelm him in their dark surge ; but he still rose triumphant, and shouted aloud the praises of his great Deliverer, often repeating the verse,

" God only knows the love of God ;
O that it now were shed abroad
In this poor stony heart !
For love I sigh, for love I pine ;
This only portion, Lord, be mine,
Be mine this better part !"

To his sister Sarah, whom he had not seen for some time, he said, " What a happy family, when we all meet where parting will never be known !" No remark was ever made, when his mind was collected, on any subject but that of religion ; his mind continually dwelt upon things spiritual and Divine.

On Sunday the 25th January, he frequently said, " I intend to go to heaven. Pray for me." And similar expressions were repeated during the week. " Rest ! rest ! I am near heaven ; ' Jesus hath done all things well.' "

The following Thursday was a day of comparative ease ; his mind was serene, and his power of recollection vivid. Throughout the day there was an unusual pleasantness about him, and a heavenly smile played upon his countenance. Expressions of strong confidence in God were used by him ; and it was a day of hope so bright, that he said, " I think the Lord will raise me up again." There was a resurrection, but it was unto eternal life.

On the Saturday, the day preceding his death, he had an-

other attack from which he partially recovered. When some of the family expressed a fear that he was about to be taken from them, and asked him if the presence of the Saviour was with him on entering into the dark valley, he said, "Yes." The inquiry was made, "Have you heaven in view?" Seventeen years previously he had asked the same question of his dying father; and he was now enabled, in the same circumstances, and by the same grace, to declare that the open gate of the celestial city was before him, and the shining ones ready to shout him welcome to its bliss.

Then came that mysterious moment; the last of earth's gloom, and the first of the sunlight from the throne of God. On Sunday the 1st of February 1857, he rested from his labours and was "blessed," because he had died "in the Lord."

We have been favoured by a communication from the Rev. Thornley Smith, of Haworth, author of *South Africa Delineated*; *Zaphnath Paaneah*; or, *The History of Joseph*, and other valuable works. Its details present an interesting illustration of the last experiences of Mr. Sugden, from the pen of the pastor by whom he was most frequently visited on the approach of dissolution.

"It was not my privilege," says Mr. Smith, "to be acquainted with Mr. Jonas Sugden in the vigour of his days, for, when I arrived in the Keighley Circuit, after the Conference of 1856, disease had already made inroads on his constitution, and considerably impaired the energies both of his body and of his mind. I frequently visited him, however, during his affliction, and though it was often painful to witness the restlessness which his malady induced,

it was most delightful to see the patient resignation which he manifested, and to hear his oft-repeated testimonies to the goodness of Almighty God, and the preciousness of the blood of Christ. He could not often converse for any length of time ; but every word he uttered was indicative of the fact, that he had enjoyed a mature Christian piety, that his religion pervaded the entire man, and that his whole soul was penetrated with the love of that Saviour whom he had so frequently proclaimed as the sinner's friend. In one or two instances, his mind appeared beclouded, the effect, no doubt, of the peculiar disease under which he suffered, and of the efforts of that great adversary who so frequently assaults the afflicted Christian, to shake his confidence and to rob him of his peace. But again, and yet again, he rose above all doubt and fear, and would often give utterance to expressions which indicated that his hopes of immortality were bright and clear. Usually, after the interchange of a few thoughts, he would say, 'Pray ;' and in the prayer he would join most fervently, even when his strength was so far reduced as that he could no longer sit up in his chair. On several occasions I read to him portions of the Word of God, and especially of St. John's Gospel, and I well remember the peculiarly happy smile that lighted up his countenance as he listened to the Saviour's promise : 'I will come again, and receive you to myself, that where I am, there ye may be also.' Almost to the last, he took a lively interest in the progress of the work of God, and heard, with pleasure, of any conversions which took place in the Keighley Circuit. The ruling passion of his mind had long been a passion for saving souls ; and it was strong even in affliction ; for though he could not him-

self be employed any longer in the work, yet he rejoiced in the success of others, and experienced the highest satisfaction when he was informed of any indications of a revival of religion in the neighbourhood, or elsewhere.

“ A few weeks before he died, it was proposed that the sacrament of the Lord’s Supper should be administered to him, and he at once expressed a desire to receive it. I shall not soon forget the occasion. He sat in his chair in his little study, but was very weak and feeble, having had, a night or two before, one of those severe attacks which seemed to exhaust his remaining strength. Several members of the family united with us in the holy ordinance, and a very solemn season it was,—almost too much for the sufferer to bear. He was glad, however, that he was permitted once more to commemorate, in that way, his Saviour’s sacrificial death ; and on that death, as he often said, he placed his sole trust for everlasting life. He had no dependence in himself ; he never referred to his labours in the church, as if he thought that they possessed any merit ; his only plea was, the Cross of Christ his Lord, and to that he clung as the only ground of hope. I was with him for a short time, a few days before his death, when it was evident that the end was drawing near, and when he himself was conscious of the fact. He could scarcely speak, except in a whisper ; but amid the restlessness occasioned by disease, there was the same calm trust in Jesus, and the same hope of a glorious immortality. He was evidently ripe for the garner of God, and soon after he was gathered into it, where he is now for ever safe.”

We are indebted to a friend for the following account of

Mr. Sugden's funeral :—" A funeral," we are told, " is often a criterion by which a discriminating mind may judge of the measure of respect in which the deceased has been held in the neighbourhood in which he lived. No one who witnessed that of Mr. Sugden could be mistaken with regard to the emotions which his departure had enkindled in the breasts of the inhabitants of Oakworth and the vicinity. The morning on which the interment took place was that of a wet and bitterly cold day in the month of February ; but long before the hour which had been fixed for the corpse to leave the house, numbers of persons of both sexes began to arrive at the place, many of them Mr. Sugden's own work-people, but many others in no way connected with him, except by the ties of respect and friendship. Among them were all, or nearly all, the local preachers of the Keighley Circuit, together with several of the class-leaders ; and many came from Keighley, Haworth, Stanbury, and other places, several miles distant. By the kindness of the family, all who chose were permitted to enter the house, and take a last look of the remains of the departed. Numbers did so, and not a few, especially of the poor, who had often been the subjects of Mr. Sugden's liberality, were observed returning with weeping eyes, and almost overwhelmed with grief.

" The members of the family, and many of the more intimate friends of the deceased having arrived, also took a farewell look at the corpse, and then, the lid of the coffin having been fastened on, the Rev. J. Mayer read the 22d chapter of Revelations, gave out one of our beautiful hymns, and after it was sung engaged in prayer. The funeral procession was marked by no pageantry or pomp,

for there needed none. Preceding the corpse, as it was carried to the chapel, was first a long line of local preachers, and immediately in front of it, the three ministers of the Circuit, and J. Milligan, Esq., Mr. Sugden's medical attendant. The coffin was borne on the shoulders of some of Mr. Sugden's workmen ; and the pall by several of his most intimate friends. After the remains followed the relatives of the departed, and many, many others ; and seldom, if ever, did the neighbourhood witness such a scene of general mourning, as it witnessed that day. Before the arrival of the corpse, the galleries of the chapel were filled with people, and soon after, nearly every part of it was occupied. The funeral service was read by the Rev. A. Dernaley ; after which, accompanied by the solemn notes of the organ, the hymn was sung, beginning—

‘ Blessing, honour, thanks, and praise
Pay we, gracious Lord, to thee ;’—

a hymn which Mr. Sugden himself mentioned during his illness, as one which he greatly admired, and which he had often selected on similar occasions. The Rev. Thornley Smith then addressed the congregation, on the solemn event which had called them together. He spoke of Mr. Sugden as their common friend, and alluded to death as but a sleep, from which the children will awake, as did Lazarus, at the voice of Christ his Lord. Nearly every heart in that assembly heaved ;—nearly every eye wept ; and no stranger could have looked upon the scene at that moment without coming to the conclusion, that the neighbourhood of Oakworth had sustained a great loss, and that the inhabitants of the place were deeply conscious of it.

“ From the chapel the procession moved in the same

order, as before, to the cemetery connected with it. There, in the presence of several hundred people, the latter portions of the burial service were read, and the remains of Mr. Jonas Sugden deposited in the silent dust."

The chapel in which he had been accustomed to worship God ; the new erection to which he had looked for a repetition of the same privileges, under still more favoured circumstances ; and the cemetery in which he lies until the archangel's trumpet shall call him to the resurrection of the just, are all within little more than a stone-throw of the dwelling in which he died.

The following resolution was passed at the Keighley Quarter Day, held March 30, 1857 :—" As it has pleased Almighty God, in His inscrutable wisdom, during the past quarter, to take to his eternal rest Brother Jonas Sugden, our junior circuit steward, this meeting, while bowing in scriptural submission to this mysterious dispensation, would gratefully record its high sense of his personal worth, his elevated moral character, his fervent piety, his usefulness as a class-leader, his more than ordinary acceptability as a local preacher, his fidelity as a trustee of different chapels, and his faithful services as a circuit steward. These, with other offices, he filled with intelligence and energy, to the often-expressed satisfaction of his brethren, and the benefit of the church of which he was an honoured member.

"This meeting would also express its unfeigned sympathy with Mrs. Sugden, praying that the God of the widow may still supply her with strong consolation, and the selectest blessings of His grace ; and also, the various members of the bereaved family, trusting that they will emulate the

piety, zeal, liberality, and usefulness of their sainted brother, and at last share with him the eternal happiness of heaven."

At the annual District Meeting of the ministers and stewards of the Halifax and Bradford District, held at Huddersfield, May 20, 1857, it was moved by the Rev. F. J. Jobson, seconded by Francis Roper, Esq., and supported by William Cheesebrough, Esq. :—" That this meeting offers its sympathizing regards to the family of the late Jonas Sugden, Esq., of Oakworth House, in the Keighley Circuit ; and hereby expresses its sense of the value of the services which Mr. Sugden rendered to the cause of God for many years. The meeting further presents its thanks to the family for the payment of the following donations by their late relative to our Connexional funds, viz. :—£100 to the Home Missions ; £150 to the Foreign Missions ; £150 to the Worn-out Ministers' and Widows' Fund ; and £100 towards the relief of the case of Queen Street Chapel, Huddersfield."

On both these occasions, numerous testimonies were borne to the high excellence of Mr. Sugden's character by the office-bearers of the Wesleyan Societies in his neighbourhood, with whom he had so long acted in happy concert ; and deep regret was expressed at his loss.

Our task is done. It is not necessary that we indite a lengthened moral, as we have endeavoured to draw from each fact and feature, as successively presented, its own lesson of instruction. We have seen Mr. Sugden as a village youth in the long " bishop" of the wool-sorter, toiling in common with others at his daily task, and we have watched his career, until he has taken his place among the most

respected of our merchant princes. The virtues we have been called upon to commend may be said to complete the entire circle of manly duty. The power of parental discipline was exercised to restrain him from evil in early childhood. As he approached towards manhood he consecrated himself to the service of the Lord, and joined the church of his father. To his parents he paid the most reverential respect ; and for the benefit of his brothers and sisters he was willing to forego the opportunity of personal enrichment. The grey of the morning saw him preparing, in the secrecy of his closet, for the duties of the day. Amid the silence of the still night-watch the voice of his prayer was heard, as he pleaded with God for preservation from evil and for purity of heart. The Word of the Lord was the Divine armory whence he drew the weapon of sure fence and successful charge. With literature and general science his mind was well stored. At the mill no one worked harder than the master's son. When called upon to take a position of greater responsibility, he was in years a youth, but in gravity and discretion a man. Order, regularity, and tact, were exhibited in all his proceedings. In the usual routine there was the manifestation of common sense ; and in things of difficulty and importance there were the thinkings of a mighty mind. There was about him no " sham." With a pure motive, and a heart under the influence of the strictest integrity, he could stand in the gate with uplifted head and unshrinking vision. Honoured by the rich, he was yet beloved by the poor. In schemes of benevolence the fertility of his invention was only equalled by the promptitude with which he acted when good was to be done, or by the kindness attendant on the manner of its

performance. The Lord filled his treasure-house with a plentiful store ; and it was fastened by no patent-lock ; the little child could open it, or the feeble invalid, or the withered hand of age. Right radiant was his countenance as he walked among his fellow-men ; and though upon it anxiety sometimes sat, it soon retired, and gave place to a smile that told it was only a visitor, but that happiness and peace had there a home. In the market, he was the prudent and prosperous man of business ; at the mill, the kind master ; in the domestic circle, its life and joy ; in the school, the patient instructor ; in the more private means of grace, the “ flame of fire ;” in the pulpit, the earnest and eloquent preacher of the Word ; in the church court, the wise steward ; in the cottage, a frequent almoner ; and to the whole neighbourhood, a loved and liberal friend. The cry of the distant heathen was heard by him, as well as the appeal for charity at his own door. In little more than half a century, he lived an era of the lives of common men. He was “ a living sacrifice,” steadily and brightly burning upon “ the altar that sanctifieth the gift ;” and when the exhausted embers began to flicker and fade, there was glory still around, and the conscious approval of God. The origin of his peace was from the personal faith he exercised in the promises of the everlasting gospel ; his power proceeded from the communion he held with the Lord God of Israel ; and his joy arose from the prospect presented to him of an eternal rest for his own soul in heaven, and of the coming period of a Divine renovation for the world. The lesson afforded to our young readers is full of encouragement and hope. They have only to be decided for God, and to decide at once, and to let it be a life-long consecra-

tion of every affection and energy with which He has gifted them, and there is before them "a far more exceeding and eternal weight of glory." Let the world say what it may, there is nothing like religion for making men happy, useful, respectable, and great.

"Rejoice in the Lord alway; and again I say, rejoice!

"Let your moderation be known unto all men. The Lord is at hand.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

As the distance at which the Author at present lives from Oakworth might have been unfavourable to perfect accuracy in some of the illustrative details, he transmitted to a friend, resident on the spot, each sheet as printed, for revision; and the corrections and suggestions of that friend are included in the following *emendata*:—

Page 2. The Worth has a considerable quantity of water in it during even the driest season.

Page 39. In the 19th line of the Note, for "from" read "form."

Page 51. It may be interesting to state, that the Keighley, or Haworth Circuit, which in 1767 extended 120 miles, with 1366 members of Society, now extends ten miles, with 1941 members.

Page 75. No female whatever, and no male under eighteen years of age, is permitted to work in the night from six to six o'clock.

Page 107. In the Note, for "John Baldwin," read "James Baldwin."

Page 120. There are now three mills running at Bingley; and it is hoped that this town, so favourably situated, and until recently so flourishing, will soon return to its former prosperity.

Page 120. For "there is scarcely a mill," read "there are not many mills."

Page 171. The architect, carpenters, &c., of the chapel, are not only residents in Oakworth, but natives of the place.

Page 207. For "Gresham," read "Evesham."

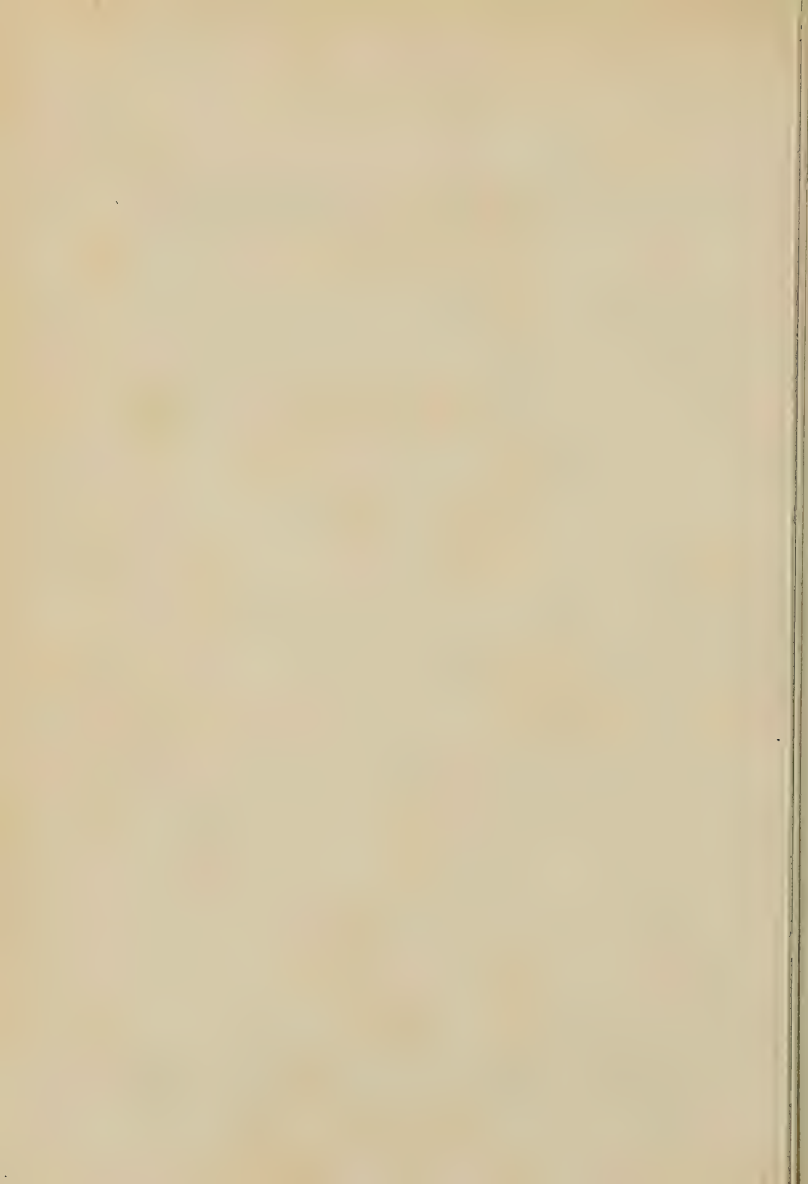
WORKS BY THE SAME AUTHOR.

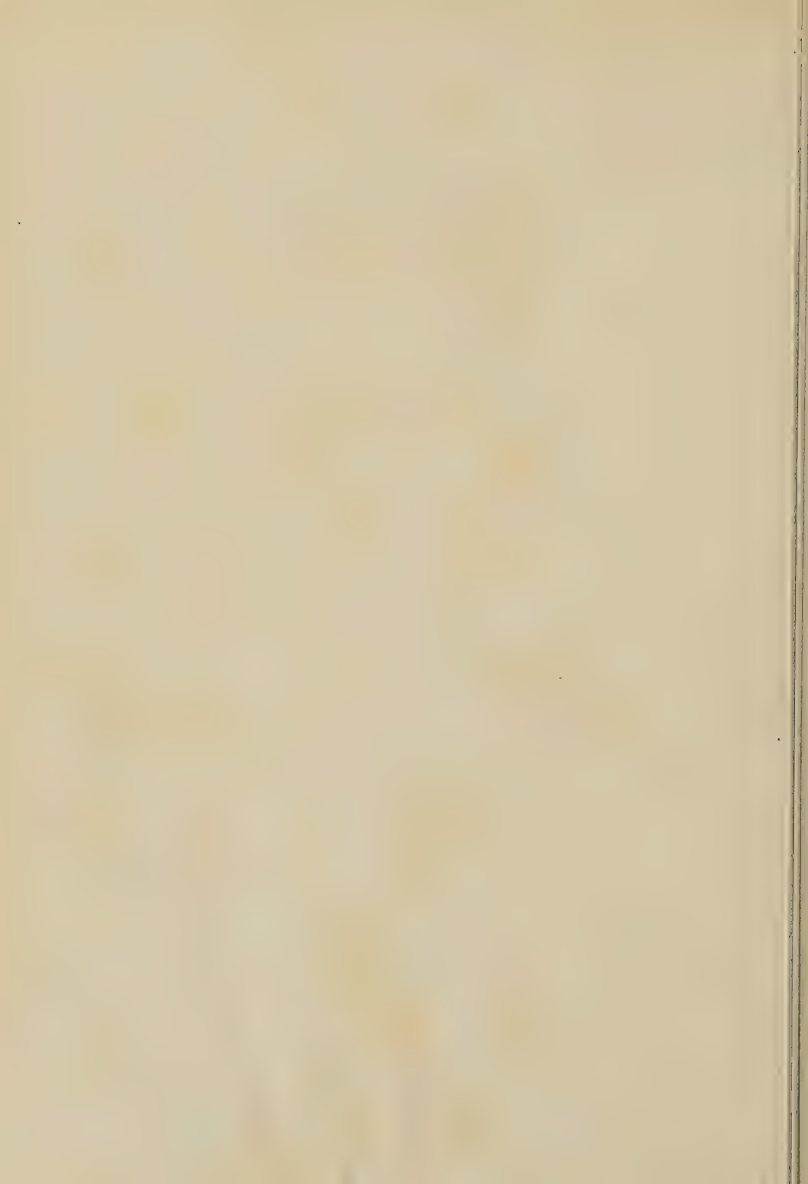
1. *A Manual of Budhism*: principally translated from Singhalese MSS. Pp. 533. 8vo., 12s. PARTRIDGE & Co.
2. *Eastern (Budhist) Monachism*; containing an Account, from Original Sources, of the Laws and Customs of the Budhist Priesthood; their Sacred Books, Ascetic Rites, &c. Pp. 443, 8vo, 12s. PARTRIDGE & Co.

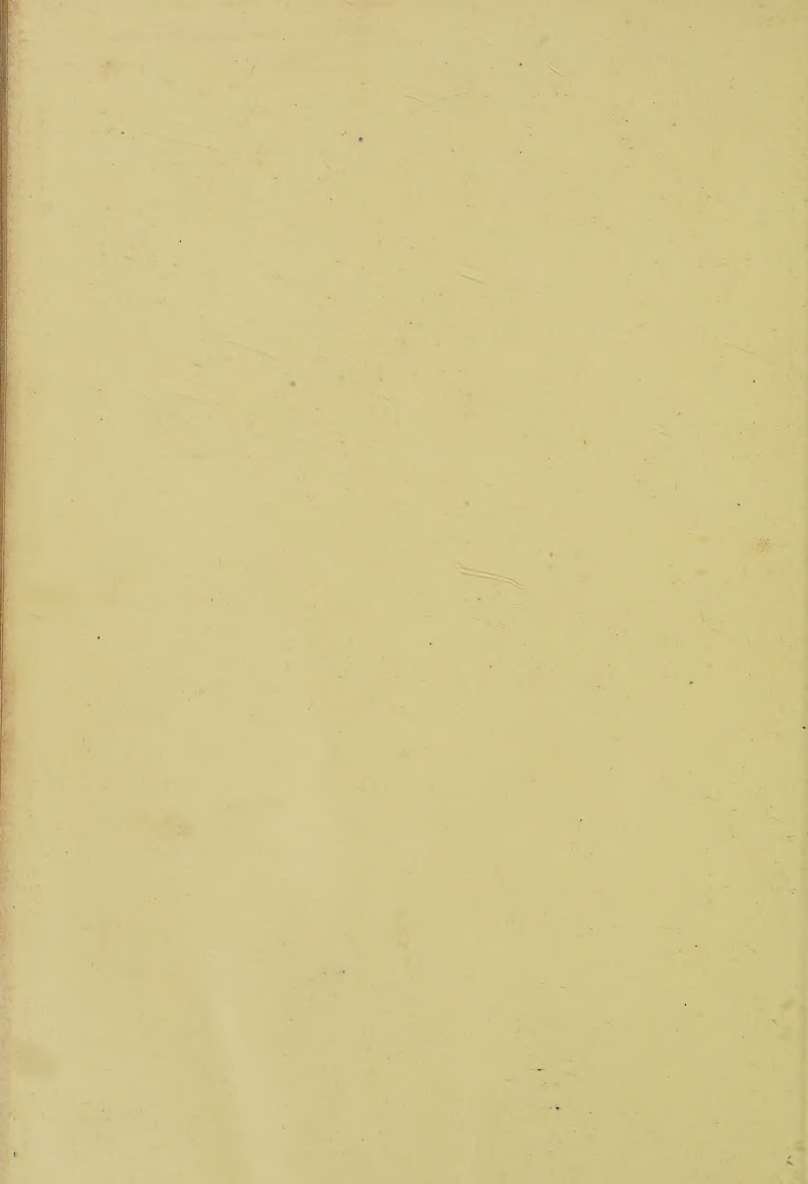
* * * These Works have been favourably noticed in several of the Reviews of Britain; and in the principal Reviews of India, France, Belgium, and Germany.
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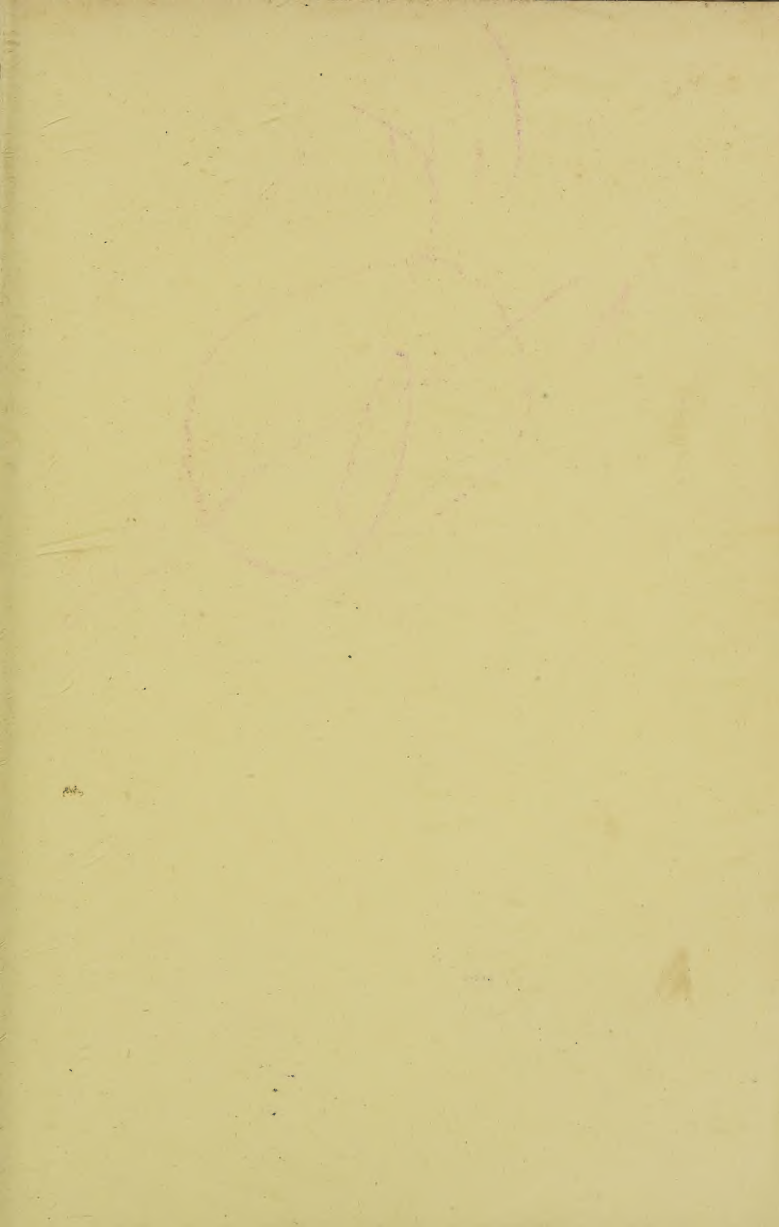
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7. *William Grimshaw* (Incumbent of Haworth, 1742-63), a Biography. JOHN MASON.











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